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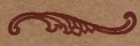

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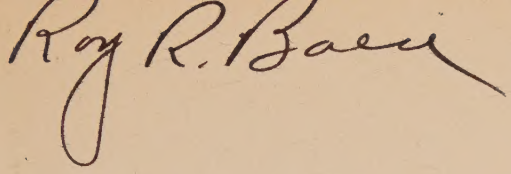

THE GOSPEL IN EXODUS

BY

ELEANOR HERR BOYD

Author of "How to Study the Bible," "The Gospel in Genesis" and "The Meaning of the Cross"

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CONTENTS.

Book of Departure.

Introduction.

Part I. Redemption by Blood.

a. The People.

b. The Plagues.

c. The Passover.

d. The Passing Out.

Part II. Sanctification by Power.

a. The Testing.

b. The Tablets.

c. The Theocracy.

d. The Tabernacle.

FOREWORD

The lessons on the Book of Exodus are compiled that the student of the Bible may see how thoroughly the Gospel is interwoven throughout the entire Scriptures and how impossible it is for one to understand and rightly interpret the New Testament without a knowledge of the Old. It is Sir Robert Anderson who most truly says—

"But why, it may be asked, should we study the Old Testament when the New Testament lies open before us? The ready answer is, that never in the history of Christendom was the typology of the Pentateuch more needed than to-day. So utter is the blindness, so deep the apostacy, of the present hour, that on every hand popular leaders of religious thought are commending, as the outcome of a new enlightenment, a gospel that betrays ignorance of 'the first principles of the oracles of God,' the very A B C of the divine revelation to mankind."

1 Cor. 10:6-11 assures us the whole of Israel's history is for our "Ensample."

A type pre-figures—foreshadows—something to come. It is an acted parable.

It must be a true picture.

Symbols and types differ.

A symbol has reference to the present.

A type to the future.

Symbols were God's method of teaching Israel, but become types to us as explained in Hebrews. A thing evil of itself can never become a type of good. For example—leaven; Egypt, etc.

In the famous Tribuna of the Uffizi Gallery at Florence, a tourist, armed with his guide-book, went up to the curator, "Are these your masterpieces?" he asked. "I certainly don't see much in them myself." "Sir,"

said the curator, "these pictures are not on trial; it is the visitors who are on trial." It was not Jesus who was on His trial, but Pilate.

It is not the Bible which is on trial; it is man who is tested by the Book.

Heb. 12:3. **"Consider Him"** is the key to the whole of Israel's experience.

We have all seen the picture puzzles often inserted in our daily papers, and looked and looked and looked, seeing nothing but crooked lines, queer shapes and even sometimes blots. But upon closer observation have we not sometimes been rewarded by seeing within the lines of confusion, a picture revealed, not at first discernible to the casual observer? But to us who discover it, it becomes the central figure of the puzzle. And we never fail to find it, no matter how often we turn to that particular page again.

As in the puzzle picture with its hidden illustration which once discovered is always seen, so Christ in the Old Testament is the hidden figure—Search for Him until you find **Him.** In other words we believe what God our Father tells us in His Word, though all the world testifies to the contrary—God is Truth.

Two children were playing on a hillside, when they noticed that the hour was nearing sunset, and one said wonderingly, "See how far the sun has gone! A little while ago it was right over that tree. and now it is low down in the sky." "Only it isn't the sun that moves, it's the earth. You know, father told us," answered the other. The first one shook his head. The sun did move, for he had seen it; and the earth did not move, for he had been standing on it all the time. "I know what I see," he said triumphantly. "And I believe father," said his brother. So mankind divides still —some accepting only what their senses reveal to them, and others believing the Word of God.

Only the Gospel of Grace as revealed in the Cross

of Christ is founded upon the Law and Righteousness of God, and this Law and this Righteousness are taught in the Old Testament as nowhere else. To overlook or ignore this is to write one's self ignorant of the very teaching of the Gospel. May God teach us each one the surety of our Salvation, that it is built on nothing less than Jesus' blood and righteousness.

When J. Wilbur Chapman, years ago, was having difficulty with the question as to whether or not he was saved, and came to Mr. Moody with the statement that while he wanted to be sure of his salvation nevertheless somehow he could not seem to believe, Moody turned on him sharply and asked. "Whom can't you believe?" Instantly Chapman saw the light. Was he daring to say that he could not believe God? Of course not; he could always believe God. He saw that that was all that is necessary.

John 5:24.

24 Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

Eph. 2:11-22.

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands:

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

15 Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace;

16 And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

THE PEOPLE

A strange, bewildering people,
The Israelitish race,
Whom God chose from the nations
To magnify His grace.
At first they were but feeble,
Yet fast their numbers grew,
Until in every country
Today we find the Jew.

A proverb and a by-word,
Accursed in many lands,
And yet forever graven
Upon Jehovah's hands.
Of ages past the wonder,
A marvel still today.
They rode in Pharaoh's chariot
Then made him bricks from clay.

We see them still adapting
Themselves to every clime,
And spite of persecution,
How bright their talents shine!
Defying competition,
They oft win wealth and power,
And rise to great distinction
Even in oppression's hour.

Not numbered with the people,
We see them dwell alone,
Without a king or temple,
Far from their native home.
Dead as a body-politic,
Immortal as a race,
They are a perplexity problem
For nations now to face.

THE LAND

When God called forth this people
He chose for them a land—
A perfect microcosm—
Prepared by His own hand;
A land that knew no scarceness.
Where plenty did abound,
And there placed them as tenants
To occupy His ground.

He laid no burdens on them—
No rent or tax to pay;
They simply had as children
His precepts to obey.
But soon they disobeyed Him.
His Son and servant slew,
So scattered through the nations
Today we find the Jew.

And Canaan, glorious Canaan,
Once richly blest of God,
Is now most sore afflicted
Beneath His chastening rod.
Her glory has departed,
Laid low her Temple grand;
The besom of affliction
Has swept "the Promised Land."

A bone of sore contention
The country is today;
Each Power desires to have it,
But none dare snatch the prey.
Yet Palestine, the famous,
Land of Messiah's birth,
Shall shine again with splendor—
The center of the earth!

AND THE BOOK

Then to this land and people
The Oracles were given,
And code of laws the wisest
Was framed for them in heaven—
God's Holy Book, the Bible
Old, and yet ever new
His perfect revelation
For Gentile and for Jew.

The Devil knows and fears it,
And has in every age
Waged bitter war against it
Through infidel and sage.
No other proofs are needed
To show God's Word is true
Than those that are before us—
The Book, the Land, the Jew.

Never has sage or Satan
Broken this threefold cord—
Firm as the Rock of Ages,
Strong as Jehovah's Word.
Come, Lord, in mighty power!
Then shall the nations see
The Book, the Land, the People,
Alike belong to Thee.

LESSON I.

BOOK OF DEPARTURE.

Introduction.

THE GOSPEL IN EXODUS

Introduction.

The Book of Genesis is Family History.

The Book of Exodus is National History.

Individuals, families, clans are now organized into a Nation. The head of the family as the priest, which we saw in Genesis was entailed in the gift of the birthright, now gives way to the institution of the Levitical Priesthood. The family altar is replaced by the Tabernacle.

In Genesis God gives Jacob a new name when He appears to him at Peniel, but when God appeared to Moses in the burning bush it was to reveal to him the work he was to do for the Nation. In Genesis long accounts are given of individuals and God's personal dealings with them, but in Exodus even as great a man as Moses is only dealt with because of his connection with the national life of Israel, therefore we see that not the problem of individual life as in Genesis, but the greater problems of national issues, is the main theme of Exodus.

As this Exodus, or "going out," of the people was accomplished only through redemption, we see the type fulfilled in the life of Christ Who finished the work which Moses only began. In Luke 9:30, 31.

31 Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.

Here we read that at the time of the Transfiguration there appeared this same Moses with Elias to Jesus, and they talked of His decease, the literal meaning of which is exodus, "going out," which Christ should accomplish, complete, or completely fulfill, at Jerusalem. So we see most clearly that our redemption is as Israel's was by blood, not of bulls and of goats which

could never sanctify, but by the precious blood of Christ.

Heb. 9:12-15.

12 Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause He is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The meaning of the word Exodus is,—"Going out," —and Exodus is a continuation of the first Book of the Bible, Genesis, which means,—Beginning.

Exodus has neither beginning nor ending, but is a continuation of God's message to man, and is followed without interruption by Leviticus, the Book of the Law.

Genesis closes with the Children of Israel in Egypt, and Exodus opens with them still there. When Exodus closes they have passed from Egypt into the Wilderness. Exodus begins with the words "Now these are the names of the Children of Israel," continuing the account given of them in Genesis, and is followed in Leviticus by the words,—"And the Lord called unto Moses."

It is easily divided into the following parts by chapters:—

1.	The Bondage of Israel,	Chap.	1-2
2.	The Deliverer in Moses,	Chap.	3-4
3.	The Opposition of Pharaoh,	Chap.	5-11
4.	The Result of the Passover,	Chap.	12

5. The Guidance and Protection of Jehovah, Chap. 13-14
6. The Murmuring and Rebellion of the People, Chap. 15-18
7. The Judgment Pronounced and the Law Given, Chap. 19-23
8. The Pardon Bestowed and Tabernacle set up, Chap. 24-40

The Keyword of Exodus is,—"**Passover**;" and the Key text is Chapter 12:11,—"Ye shall eat it, in haste, it is the Lord's Passover;" and its meaning or fulfillment is found in 1 Cor. 5:7, 8,—

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

In the New Testament, the Book of Galatians, is the explanation of Exodus, and should be read in connection with it, and Hebrews is almost wholly taken up in explaining the old Types, ceremonies, and sacrifices.

The Book of Genesis spells failure. In every test God applied to man he fell. First, innocence with a simple command. Second, under promise with a conscience. Third, under government. Fourth, by a covenant, etc., and yet,—The Fall, the Flood, Babel and Egypt, all witness to the failure of the human race.

Now in Exodus we see God stepping in with His remedy and His provision. Redemption by blood, Deliverance by power. Only when man comes to an end of his resources can God take him up and do for him, for only then will man ever yield to God and submit and obey. Therefore Israel in Egypt had to come to the end of their ability to do aught for themselves before they would leave all and follow Him.

An eminent divine used to say the only claim he had on God was that sometimes he was so miserable he had no where else to turn. It is as the Psalmist says "when thy father and mother forsake thee, then the Lord will take thee up."

Father and mother represent here—the natural support, the earthly help, the human care we have always relied upon. When this fails us God is ready to step in and supply all our need through Christ Jesus, our Lord.

So the first lesson Exodus teaches us is that God's plan will never be frustrated. Satan may attack and does. Man may fail and does. Blessings may be neglected and postponed, yet God has His plan and in His own time by His own power He will carry that plan through, and blessed are those who see this and get into the plan while there is time. Dr. Thomas says: "God wonderfully takes up the threads of our mistakes, and faults, and sins, and weaves them into His pattern for our lives." But there is also a solemn lesson here—there comes a time when it is too late. Any Israelite who refused or neglected to go out when God had opened the way never got another chance, it was the night of the Passover or never. So to-day, the Gospel calls, it is now or never, if we are to be saved.

The Book of Exodus is the inspired record of Israel's deliverance from Egypt, the bondage under Pharaoh, and their entering into covenant relationship with Jehovah at Mt. Sinai, through the law and ordinances connected with the Tabernacle and Priesthood. It is the great spiritual type of the redemption of the people of God through the Blood of the Lord Jesus Christ, and the New Covenant through Grace whereby they have access to the Holy of Holies and become themselves priests unto God.

As we trace the steps therefore of God's dealings with His chosen people, Israel, let us never forget to

see in them the steps by which He deals with us His new body, the Church, His peculiar treasure. While the rewards for Israel and the Church are always different, Israel's being earthly, the Church's heavenly, yet the steps by which Israel was redeemed were typical of the spiritual steps, by which also the Church is redeemed by Blood and by Power.

First, we must look back and ask ourselves,—Why was Israel in Egypt? Egypt we know to be the type of the world,—No place for God's people to be living in. The call has always been, will always be,—Come out from among them and be ye separate, saith the Lord.

2 Cor. 6:17, 18.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.

Israel was in Egypt because of sin. The sin of Joseph's brethren towards him led them to famine, and famine led them down to Egypt, and God allowed them through much suffering, making their lives hard with rigour, to be chastened and made ready to listen to Him, and at His call to leave all and follow Him. God was behind all their experiences keeping watch over His own. Behind all Job's afflictions brought upon him by Satan was God, and when He had tried him he came forth as gold. Our very sufferings are known and permitted by God and are for the purpose of detaching us from sin and the world, and as soon as we will listen we will be led out by a strong hand into a rich country prepared of God for all those who love Him.

It is an interesting scientific fact that heated bodies emit light. "Platinum wire heated to about 865 degrees gives out in the dark a faint gleam of light, the

rays of which are a lavender-grey color, the first transition from darkness to ordinary light. The wire heated to about 1,000 degrees emits light which is of a dull red and visible in the day light. Increasing the temperature to 1,700 degrees, the glowing wire emits an orange light, and when raised to the highest degree of heat, a dazzling white light is emitted, which is discernible only as it comes in contact with substance." This light-producing power of heat helps us understand how God permits different degrees of trial and persecution, and uses them to produce in the life of His children a light of holy character, which beautifies and glorifies that on which it falls.

Matt. 5:16.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Rev. 21:11.

11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

Bricks **with** straw were hard enough to make, but when it came to making bricks **without** straw, the task became well nigh impossible.

Some months ago, a few ladies, who met together in Dublin to read the Scriptures, and make them the subject of conversation, were reading the third chapter of Malachi. One of the ladies gave it as her opinion that the Fuller's Soap and the Refiner of Silver were the same image, both intended to convey the same view of the sanctifying influence of the grace of Christ; while another observed, "There is something remarkable in the expression,

'He shall sit as a refiner and purifier of silver.'"

They agreed that possibly it might be so, and one of the ladies promised to call on a silversmith, and report to them what he said on the subject. She went accordingly, and without telling the object of her errand, begged to know from him the process of refin-

ing silver, which he fully described to her. "But, sir," said she, "do you sit while the work of refining is going on?" "Oh, yes, madam," replied the silversmith; "I must sit with my eye steadily fixed on the furnace, for if the time necessary for refining be exceeded in the slightest degree, the silver is sure to be injured." At once she saw the beauty, and the comfort too, of the expression, "He shall sit as a refiner and purifier of silver."

Christ sees it needful to put His children into the furnace; but He is seated by the side of it; His eye is steadily intent on the work of purifying; and His wisdom and love are both engaged in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered.

As the lady was leaving the shop, the silversmith called her back, and said he had still further to mention that he only knew when the process of purifying was complete by seeing his own image reflected in the silver. Beautiful figure! When Christ sees His own image in His people, His work of purifying is accomplished.

The Second Lesson we learn is that God keeps close watch over each individual and a record of all His doings. A very solemn thought. Jacob's sons are named individually, and all seem to have inherited that "limp" of Jacob's. Almost every name is stained with sin. How truly God holds up the mirror of His own purity and shows us that there is **none** righteous, no not one. And right beside the mirror He also holds the cleansing fountain in which if we will but bathe we shall be whiter than snow.

A little boy was once promised a visit to the circus by his father, provided he was all ready, washed and dressed by one o'clock that afternoon.

As soon as the father had disappeared down the street the little fellow commenced to tease his mother

to wash and dress him for the circus, that he might be ready in plenty of time. Every one who has ever been a child knows the situation.

After remonstrating with him for some time and warning him that he would get his clean clothes dirty long before circus time arrived if he put them on so early, the mother yielded to his insistence in order to gain some peace.

We all know what happened.

When the father appeared at one o'clock it was to find an impatient, hot, dirty little boy waiting for him.

Explanations were of no avail. The boy insisted that he was clean, that mother had dressed him specially for the occasion, and no amount of arguing moved him a hair's breadth.

Very quietly the father picked him up and placed him before a mirror. All the boy had to do was to see what the mirror revealed.

So God's Word is a mirror in which we have only to look to see our own uncleanness.

But—the father did not cleanse the boy by the mirror. Oh, no; he washed him.

Even so while God's law shows us what we **are** in His sight, it is not by the law that we are cleansed; but by the fountain which He has provided for all uncleanness.

From each son in Exodus came a tribe, and each son was called a prince and became a foundation stone of a great nation. This is grace. A crowd of sinners changed by grace into a nation of kings and priests, and when God writes His roll of honor in Hebrews 11, the stain is all washed away, and lo, the names glow with divine glory. What a comfort for us. We with them can be changed from sinners to saints by the same faith. They believed God and it was counted unto them for righteousness. If we believe we have

life through His Son. Some day the stain will be forgotten and only the glory remain.

There are lessons for us in these genealogies (names), and in the genealogy of Christ as well. There too appear the sin-stained names. "For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham."

Heb. 2:16-18.

16 For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

17 Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

18 For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.

2 Cor. 5:21.

21 For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

"Can it be that Christ came through all kinds of men that He might save all kinds?" God Who sees the end, marks that for us to dwell upon. These all gained the victory through faith.

And next notice the perfectly remarkable increase of the nation in Egypt. God blessed them, kept His promise to Abraham, and greatly multiplied the people.

Ps. 105:23, 24.

23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24 And He increased His people greatly; and made them stronger than their enemies.

He seems to teach that the increase was miraculous, by the power of God, and so we would say it was of the Jews today, not only the increase miraculous, the number of Jews in the world almost uncountable, but their preservation in such vast numbers in hostile

countries. Take the Jew in Russia today, persecuted and yet increasing.

Dr. S. H. Kellogg gives some most interesting statistics of their rapid increase of late. Their number was estimated one hundred and seventy-five years ago at three million; now it is reckoned to be no less than twelve million. Their births are represented everywhere to exceed those of the sorrowing Gentiles astonishingly; though they live so often under the most unwholesome sanitary conditions, in suffering and woeful persecution. All this would seem to indicate that the time is surely approaching "like as it was to Israel in the day that he came up out of the land of Egypt."

Is. 11:16.

16 And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

When Abraham was first given the promise, there were only about seventy souls (males) who descended into Egypt. When Jacob came down with his sons there were again seventy. 66 came with Jacob, Joseph and his two sons add 3, making 69, and Jacob himself adds another making the 70. Now if we add to these Ephraim and his 4 sons you have 75 souls in all, and from this handful in 430 years had come a vast multitude, 600,000 men besides women and children, and a mixed multitude, (probably intermarried Egyptians), who followed on, who went out from Egypt just exactly **430 years to the day** from the time they had gone down into Egypt.

It may be interesting in this connection to draw attention to a note made by a Professor Curtis who refers to a volume of family memoirs which says that five thousand five hundred and sixty-four persons are known to be descended from Lieutenant John Hollister who immigrated to America in 1642. This is prob-

ably equal to the ratio of the increase of the children of Israel in Egypt.

So we learn that God watches, God keeps His promises, God works according to His own time. All we have to do is trust, obey and wait for God's clock to strike. Nothing can defeat His plan or His purpose for His own. What confidence, courage and comfort this knowledge gives us, and where do we find it but just in this very Word of God, and the Old Testament is the granite rock for our faith to build upon, because there we see again and again the accomplishment of God's prophecies and the fulfillment of His covenants, and He is the same yesterday, today and forever. From everlasting to everlasting He is God.

Third. We see the oppression of Israel in Egypt. Perhaps we had better consider just what Egypt was and what it is typical of throughout Scripture. The name for Egypt in Scripture is "Mizraim," which means "double straitness," or "double strip," and this describes exactly what Egypt is. It is a little strip of country on each side of the great river which flows through it, and to which alone it owes its existence. For the desert on each side hems it in, blowing in its sands from all directions, over which the river, in its yearly overflow, deposits its burden of earth and renews the soil. Thus goes on, as in the world at large, a perpetual conflict between life and death. If for one year the river but partially fails, the land is in distress. And such is the world, in which the Stream of God's Mercies in its uninterrupted flow maintains what would otherwise be impossible existence.

Yet this Egypt within its narrow limits was remarkable as the abode of the arts and sciences, the home of civilization. Still people go down there,—for you "go down," not "up" to Egypt,—to study her wonderful monuments and admire her massive architecture. Egypt built as if she had eternity before her in which to enjoy it. Her buildings were made to outlast by

ages the people of a day who builded them. They could not make the people last, yet they did what they could at that too; they embalmed their dead, and sent them down to the generations yet to come, solemn preachers of the vanity attaching to all that is human. What a comment upon all her grandeur! Her main literary memorial is a "book of the dead."

Their worship was a deification really, as all heathen worship is,—of their own lusts and passions, and these are what everywhere naturally control man. The bait in Eden was, "Ye shall be as God;" and man has found that true in an awful way. He has become his own god, as the apostle says of some, even professing Christians, "Their god is their belly." The craving in man's heart for satisfaction not being met in God, lust and care devour him, he worships himself in a way which tends evermore to what is brutalizing and degrading, fourfooted beasts, etc.

Rom. 1:18-25.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

19 Because that which may be known of God is manifest in them; for God hath shewed it unto them.

20 For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

Man, the natural man, does not want a God holier than himself. He wants a religious excuse for his own passions. Hence the gods of mythology are all licentious. The gods of the heathen animal in their representations. God, alone, the God of the Scriptures insists upon absolute holiness in His worshippers. Such is man in the flesh, such is the world, and being such, we are led easily to realize what king reigns over it—Satan, the prince of this world.

There seems to be no doubt that the race of Kings who changed the Egyptian policy towards the Hebrews into bitter hostility and cruel oppression, was the dynasty that expelled the Shepherd Kings, and that the chief figure in this oppression was the greatest of Egyptian sovereigns, known to us in the native records as Rameses II, and in Grecian history as Sesostris. A few years ago his sarcophagus was discovered, and his remains have been unveiled and placed on exhibition in the celebrated museum at Bulak. It is one of the transformations of history and an example of the vanity of human greatness, that the figure which was the terror of the world and the tyrant of the children of God, is a helpless and impotent specimen to day, in a glass case in an Egyptian museum.

So Satan will some day be an impotent, withered thing, whose power will be utterly destroyed by Almighty God, and we will wonder that we ever feared him; and yet while he lives and works he is our deadly enemy and greatly to be feared.

Only the power of Christ is able to deliver a soul out of his hand.

Exodus 5:8-23.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.

10 And the taskmasters of the people went out, and their of-

ficers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?

15 Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

17 But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the Lord.

18 Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task.

20 And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 And Moses returned unto the Lord, and said, Lord, wherefore hast Thou so evil entreated this people? why is it that Thou hast sent me?

23 For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; neither hast Thou delivered Thy people at all.

We see here that Joseph their preserver, the link that bound them to the throne for protection, had died and many years rolled over their heads until a time came when the reigning king knew little of their past, knew not Joseph and all that Egypt owed him, knew only that a large foreign population was growing rapidly

in the midst of his kingdom, and foresaw the possibilities of danger from this increase, and set about in a human political way to take care of it.

Pharaoh's plan was a very clever, worldly one, the only flaw in it was that he left out of his calculations God, an error the race does not seem to have outgrown by experience. How many politicians today, how many socialist leaders, how many rulers of the people consider whether their plans are in accord with God's plans? The wildest mistake a man or a woman can make is to act without first consulting God as to His will for them. Alas, many, many are doing it to-day, and will to the very end until He comes to overthrow all the schemes of man as completely as He did Pharaoh's of old.

Job 15:26.

26 He runneth upon him, even on his neck, upon the thick bosses of his bucklers.

Matt. 21:44.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

So Pharaoh's plans were overturned, all his royal commands came to naught, because One greater than Pharaoh willed it otherwise. So the Kaiser, and every ruler who sets himself against God and God's people. This is illustrated in the Missionary's reply to the monarch who refused him entrance to his country, when he wished to preach the Gospel there, saying, "I will never permit your God to enter my land."—"Sire, my Master will never ask whether He may enter India, or not, He will merely come."

In studying the account of this evil and stubborn man Pharaoh, we must always remember that we are to see a greater than Pharaoh here. Behind the scenes Satan is pulling the wires here. Pharaoh has always been the type or picture of Satan,—because of

His oppression of those under him,

His defiance of the Will of God,

His subtle temptations to God's children,

His rebellion against the commands of God and

His final overthrow, these all show his character and master.

We will study this more closely when we come to Moses' dealings with him, All through the Scriptures Satan is represented as the prince of this world, as Pharaoh was prince or king of Egypt. And the judgments which fell are the type of those which will again literally fall upon a rebellious world under the sway and control of the wilful king, Satan's representative, the Anti-Christ, the last Pharaoh, the last Kaiser, when in the end of the age God again deals in judgment with the race and forever emancipates His own people. Rev. Chapters 6—20 inclusive.

You will notice that the plagues were aimed directly at the Egyptian gods, which were deified forms of natural life, and that the magicians, Satan's subjects, imitated as far as they could, God's miracles. Satan is merely an imitator, ever caricaturing the work of God, ever being limited and thwarted by the power of God, finally to be forever vanquished and banished by God.

The revolt of the midwives.

Ex. 1:15-22.

15 And the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah.

16 And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive?

19 And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he made them houses.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

You all know the old adage,—"Wherever there is trouble, look for the woman at the bottom of it," and to this has been added also, wherever there is good,—and here we see these women feared God rather than the king, and did what was right, trusting the outcome to Him who seeth in secret and rewardeth openly. And here in His word He has recorded the bravery and piety of these women by name, that wherever this word is preached there shall also this that these women have done be told for a memorial of them.

The destruction of life, whether before or after birth is sin, and these women would have none of it. (I am speaking of course of individual murder, not of the governmental use of the sword in a just cause). All life is a gift of God and is a trust from the moment conception takes place until God calls it home, and to tamper with it in any way is to commit sin in the sight of God, and brings swift destruction upon one's head. Does fear of God prevent infanticide today as it did in the days of Pharaoh, I wonder? A physician writing of the infanticide by the doctor in Chicago, I think it was, who because the child was diseased and imbecile destroyed it at birth, said these significant words —"No one man is wise enough or good enough to decide when a life should be destroyed." Because of the faithfulness of these women God honored them not only by recording their names and deeds, but by "building them houses," or as it should be rendered, "by making them heads of houses." Barrenness was greatly dreaded in those days, as children were looked upon as God's blessing, and barrenness as God's cursing or dis-

approval, so they were rewarded by families of their own.

Ps. 127:3-5.

3 Lo, children are an heritage of the Lord: and the fruit of the womb is His reward.

4 As arrows are in the hand of a mighty man; so are children of the youth.

5 Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

And the very names of these women are significant, —Shiphrah, meaning Beauty or Brightness. Puah, meaning Joy or Gladness. Of course they were not rewarded because of their lie, if, as some one has suggested, they ever told it.—Lying is always and ever sin, and always and ever unnecessary. God can take care of results no matter what the truth may be. The following is a boy's definition of a lie—"An abomination to the Lord—and a very present help in time of trouble." So it seems to human weakness but faith speaks truth and leaves the outcome to God. God often forgave lying in His children because of their ignorance and weakness, and I am sure there is not a child of His today, who if honest, would not have to admit that this same sin has been forgiven many times, and in us who have no excuse whatever to offer, living as we do in the full light and strength of the presence of the Holy Spirit. May He who hates lies and the father of them, teach us to hate them too, and laying aside all lying speak every man truth to his neighbor.

This early attempt at the destruction of the Hebrew children was instigated by Satan who has always stood behind the murderer who attempts to destroy the children of God. Back of Pharaoh stood Satan. Back of the Children of Israel stood God. The counterpart is seen later in Bethlehem when Herod sought to destroy the Child Jesus. Back of Herod stood Satan. Back of the Child stood God.

So Satan again and again tries to destroy those whom God has appointed unto life, heirs of salvation. Again and again it seems as if they must be destroyed as they fall before the sword, the lion and the axe, and yet ever they rise as the Phoenix of ancient myth, brighter, stronger, more enduring than before.

We are all familiar with Bunyan's illustration of this truth when he shows Christian a fire burning in spite of the water Satan is pouring upon it and when Christian queries "how this can be" shows him Christ standing behind the fire constantly pouring oil upon it.

Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future
And behind the dim unknown
Standeth God within the shadows
Keeping watch above His own.

QUESTIONS ON LESSON I.

THE GOSPEL IN EXODUS.

Introduction.

1. State meaning of word Exodus.
2. Give advance in history over Genesis.
3. Prove that the Gospel of the New Testament can only be understood by the Law of the Old Testament.
4. Give illustrations.
5. State difference between Symbol and Type.
6. What New Testament books especially explain these Old Testament types?
7. Why can we believe God's word in spite of appearances against it?
8. Give illustration.
9. What is the one key that unlocks all mysteries in the Scriptures?
10. Give illustration.
11. Why was Israel in Egypt?
12. Why were hardships increased?
13. Give spiritual teaching.
14. Give illustration.
15. Why was the Law given when it could not be kept?
16. Give illustration.

17. What provision is shown by the whole book of Exodus for the broken law?

18. How do you account for Israel's rapid increase numerically?

19. Give figures proving the facts.

20. Explain meaning of Egypt and her King.

21. Give geological condition of Egypt and its spiritual teaching.

22. State reason for failure of Pharaoh's plan.

23. Give five proofs of Pharaoh's Satanic control.

24. What caused the midwives to disobey Pharaoh?

25. How were they rewarded?

26. Is anyone wise enough to decide when a life should end?

27. Give illustration.

28. What is Satan's work in the world?

29. What restrains him?

30. Give illustration.

LESSON II.

PART I. REDEMPTION BY BLOOD.

A. The People.

PART I. REDEMPTION BY BLOOD.

a. The People.

The Psalmist's resume of Israel's history.

Psalm 105.

1 O give thanks unto the Lord; call upon His name: make known His deeds among the people.

2 Sing unto Him, sing psalms unto Him: talk ye of all His wondrous works.

3 Glory ye in His holy name: let the heart of them rejoice that seek the Lord.

4 Seek the Lord, and His strength: seek His face evermore.

5 Remember His marvelous works that He hath done; His wonders, and the judgments of His mouth;

6 O ye seed of Abraham His servant, ye children of Jacob His chosen.

7 He is the Lord our God: His judgments are in all the earth.

8 He hath remembered His covenant forever, the word which He commanded to a thousand generations.

9 Which covenant He made with Abraham, and His oath unto Isaac;

10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant;

11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance:

12 When they were but a few men in number; yea, very few, and strangers in it.

13 When they went from one nation to another, from one kingdom to another people;

14 He suffered no man to do them wrong: yea, He reproved kings for their sakes;

15 Saying, Touch not Mine anointed, and do My prophets no harm.

16 Moreover He called for a famine upon the land: He brake the whole staff of bread.

17 He sent a man before them, even Joseph, who was sold for a servant:

18 Whose feet they hurt with fetters: he was laid in iron:

19 Until the time that His word came: the word of the Lord tried him.

20 The king sent and loosed him; even the ruler of the people, and let him go free.

21 He made him lord of his house, and ruler of all his substance:

22 To bind his princes at his pleasure; and teach his senators wisdom.

23 Israel also came into Egypt; and Jacob sojourned in the land of Ham.

24 And He increased His people greatly; and made them stronger than their enemies.

25 He turned their heart to hate His people, to deal subtilly with His servants.

26 He sent Moses His servant; and Aaron whom He had chosen.

27 They shewed His signs among them, and wonders in the land of Ham.

28 He sent darkness, and made it dark; and they rebelled not against His word.

29 He turned their waters into blood, and slew their fish.

30 Their land brought forth frogs in abundance, in the chambers of their kings.

31 He spake, and there came divers sorts of flies, and lice in all their coasts.

32 He gave them hail for rain, and flaming fire in their land.

33 He smote their vines also and their fig trees; and brake the trees of their coasts.

34 He spake, and the locusts came, and caterpillers, and that without number.

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 He smote also all the firstborn in their land, the chief of all their strength.

37 He brought them forth also with silver and gold: and there was not one feeble person among their tribes.

38 Egypt was glad when they departed: for the fear of them fell upon them.

39 He spread a cloud for a covering; and fire to give light in the night.

40 The people asked, and He brought quails, and satisfied them with the bread of heaven.

41 He opened the rock, and the waters gushed out; they ran in the dry places like a river.

42 For He remembered His holy promise, and Abraham His servant.

43 And He brought forth His people with joy, and His chosen with gladness:

44 And gave them the lands of the heathen: and they inherited the labour of the people;

45 That they might observe His statutes, and keep His laws. Praise ye the Lord.

THE DELIVERER IN MOSES.

(a). The People.

Exodus Second to Fifth Chapter.

Every Sunday School scholar is familiar with the story of little Moses in the bulrushes, and personally I remember very vividly a ridiculous picture which hung on my nursery wall of a very fat little baby, much too large for the clothes basket he was in, which lay among reeds and rushes and cat-o'-nine-tails, looking out upon the world most contentedly, while Pharaoh's daughter, a tall, swarthy lady, wrapped in a veil, with scant clothing, surveyed the landscape, as she was preparing to take her morning dip in the nearby stream. It is a wonderfully fascinating story for children, and it loses none of its fascination as we read the deeper meaning in it in our more mature years. The real picture must have been very different from my nursery illustration as the baby was hidden in the basket, a lid covering it—and wept—thus awakening the princess' curiosity and affection.

There is a delightful irony in the fact that after all of Pharaoh's royal commands, after all the clever plans laid, yet the person who was to overturn, and frustrate them all, was brought up in the very court of Pharaoh himself, and Pharaoh paid the bill. How marvellously God works. How impotent man is when he pits his will against the Almighty.

Psalm 2.

1 Why do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take

counsel together, against the Lord, and against His anointed, saying,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall He speak unto them in His wrath, and vex them in His sore displeasure.

6 Yet have I set My King upon My holy hill of Zion.

7 I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee.

8 Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.

9 Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

11 Serve the Lord with fear, and rejoice with trembling.

12 Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him.

"He that sitteth in the heavens shall laugh." God must have a good many laughs as He sees ruler after ruler, king after king, man after man defying and attempting to thwart Him. But oh the joy and peace of being under His protection.

Psalm 91.

1 He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

2 I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.

3 Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

5 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

6 Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

7 A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 For He shall give His angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

14 Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name.

15 He shall call upon Me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him.

16 With long life will I satisfy him, and shew him My salvation.

Psalm 121.

1 I will lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh from the Lord, which made heaven and earth.

3 He will not suffer thy foot to be moved: He that keepeth thee will not slumber.

4 Behold, He that keepeth Israel shall neither slumber nor sleep.

5 The Lord is thy keeper: the Lord is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The Lord shall preserve thee from all evil: He shall preserve thy soul.

8 The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Is. 54:17.

17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord.

And all these words the mother of Moses believed. Way and above the king's command to drown

all the boy babies born to the Hebrews, she trusted the God of her fathers, and had the sublime courage to place her boy right in the very waters of death, for this, a river in the Scriptures, always stands for.

She, like Noah before her, prepared an ark for the saving of the child. Perhaps God directed her as He had Noah, we are not told, but at any rate it was more than mere mother love trying to save the life of her offspring. It was Divine faith that her God would do all His holy will, and if He wished her boy to live He would protect and deliver that child from the very jaws of death itself. Would God all mothers knew God as well and could as calmly and confidently commit the keeping of their children's well being to Him as to a faithful Creator. They have even more cause to do this for they can look up and see God in the face of Jesus Christ, who said "Suffer the little children to come unto Me."

And her faith made her act. She did not fold her hands and say,—"if the Lord will he shall live and if not he shall die,"—not a bit of it. That is fatalism. First, she talked to God about it, offering her boy to Him, dedicating him to His service. Then she used her God-given human wits and decided that the safest plan was to get the woman in authority interested in the child, and as this woman was Pharaoh's daughter, and Moses was a beautiful boy, she brought the two together, and it all turned out just as she expected,—not, mark you, because of her woman's wit, but because God was behind her work, guiding both her wits and Pharaoh's daughter's.

First,—Moses' Salvation.

Let us look more closely at the ark for a moment, for it was much more than a wicker clothes basket. Woven tightly of the water's rushes, it was daubed,—as we read Noah's ark was,—within and without with slime and with pitch. And this word "pitch" we saw in Genesis to be the very same word rendered elsewhere in

the Scriptures as "atonement," surely typifying the shed blood which secured the sacrifice of Christ against the waters of death, for all who will trust themselves to it. The perfect life of Christ answers to the structural weaving of the ark, or place of safety, but it could save none until it was pitched or sealed by the blood, then, and then only, could it save others. So Moses becomes a figure of a resurrected or new-made man, one who has passed through the waters of death and come out to a new life and service.

It is extremely interesting to note the word "Moses," for literally, the word is Mashah—and means to "draw out," and this form of the word is used in only two other places in the Bible where it signifies a special deliverance by God. Ps. 18:16,—"He drew me out of many waters,"—literally He, "Moses" me out of many waters, and in II Sam. 22:1,—where the same word is used, He "Moses," "him out of the hand of all his enemies."

In seeing in Moses a prefigure or type of Christ, we notice:

First,—He was born of an oppressed race.

So our great Redeemer was born of a woman, made under the law.

Second,—He was kinsman to those he redeemed.

So our Kinsman shared our sufferings.

Third,—He was made a prince and heir to the throne though born a slave.

So God has highly exalted Him and given Him a name above every name.

Fourth,—He was rescued from a violent death in infancy.

So our Lord escaped from Herod's decree by God's intervention.

Fifth,—He was tested and trained for forty years at the backside of the desert.

So our Lord lived in retirement in Nazareth and was tested forty days in the wilderness of the devil before He took up His public ministry.

Sixth,—Moses' first work was directed against the devil gods of Egypt.

So Christ opposed and overthrew the works of the devil.

Seventh,—Moses was the meekest of men, who when he was reviled, reviled not again.

So of our Lord it was said,—"He was led as a lamb to the slaughter, and as a sheep before its shearers is dumb, so He opened not His mouth."

Eighth,—Moses was the founder of Judaism.

Christ of Christianity.

Ninth,—Through Moses God gave Israel the Law.

Through Christ God gave the world the Gospel.

Tenth,—Moses was the great Prophet of the old dispensation.

Christ was the great Prophet of the new dispensaion.

Eleventh,—Moses delivered his people from the bondage of Egypt.

Christ delivers His people from the bondage of Satan.

Twelfth,—Moses founded the system of sacrifical offerings.

Christ Himself became that sacrifical offering.

Thirteenth,—Moses built the Tabernacle.

Christ built the true Sanctuary.

Fourteenth,—Moses was the mediator between God and Israel.

Christ is the Mediator between God and man.

Eph. 2:18.

18 For through Him we both have access by one Spirit unto the Father.

Moses was but the shadow of Him Who was to come, and yet how precious it is to look back upon his wonderful life and see what God saw in it, tiny foregleams of the Perfect Redeemer. Read Heb. 3:1-6 for this.

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to Him that appointed Him, as also Moses was faithful in all his house.

3 For this Man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some man; but he that built all things is God.

5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

And see how Moses testified of Christ, and Christ testified of Moses.

1 Cor. 10:4.

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them. and that Rock was Christ.

Luke 9:30, 31.

30 And, behold, there talked with Him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.

Luke 16:29-31.

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

Second—Moses' Training.

Next we see how God entrusted the training of His proper, or selected or elected child, (for all have the same meaning). God chose Moses, and Moses chose to answer the choice. His earliest years were given to his godly mother that he might be taught true wisdom which is the fear of God. You know what the Romanists say,—Give us a child until it is seven, and it will never change its religion. And there is a good deal of truth in it.

A woman once asked her pastor how soon she ought to begin to discipline her child.

"How old is your child?" he enquired.

"Three years," was the answer.

"Well, madam," said the pastor, "you have lost the three most valuable years of your child's life."

The first seven years are the most important in the life of any child, and Moses' mother had him those formative years. It was at her knee that he learned of the true God. It was from her lips that he learned of the Word of God. It was from her that he knew it was better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. She it was who gave him the plumb line of God's Word by which he tested all the learning and culture and science of Pharaoh's court, and found it wanting.

Heb. 11:23-27.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible.

Oh what a lesson for us parents here. If only we would, with the coming of each child, hear God's voice saying to us,—Take this child and nurse it for **Me,** and I will give thee thy wages.

Ex. 2:9.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

How differently some of us would act. How earnestly we would search the Scriptures that we might train our children for their God-given life-work. There is a wonderful wage waiting for the woman's heart that takes a little child in and trains it for the glory of God. It is not necessary to be a natural mother in order to have the joy of motherhood. I have known many a natural mother to be most unnatural, and many a woman who has never given birth to a child, mother to all little children with whom she came in contact.

Think of the rewards nurses who have nursed for the glory of God are going to receive, and school teachers and maiden aunts and adopted parents. There is no need for any home to be childless or lonely. There are plenty of baby hearts to cherish as the days go swiftly by. Pharaoh's daughter had this mother instinct, and God used it for His glory and her joy. The cry of a baby linked her to the work of the Almighty. Are we as tenderhearted today as the heathen princess? There are children like Moses with "no language but a cry" in our midst. What are we doing for them?

This is an orphan world, and Christian women are the greatest mothers in the world.

A missionary in China heard the wail of a baby from an ash heap as she was passing by one day and found it impossible to leave the little one to her fate. So she picked it up, carried it to the mission station and

trained and taught it there for many years. Today that ash heap scrap is a teacher of the Gospel in her native land and a bright and shining light for Christ who saved her.

One of the most famous and most beautiful stained glass windows of Europe is said to have been made by an apprentice of the fragments thrown aside by the master workman.

So God delights to take up what seems waste and useless lives and build them into that Temple which is to be the wonder of men and angels through all eternity.

If fate hath given thee no child
To lean upon thine arm,
That by its presence undefiled
Shouldst save thy soul from harm;

If thou wert truly mother born,
Thou wouldst have played the part,
And found some little one forlorn
To fold within thine heart.

Never in the history of the world has there been such an opportunity to play Mother by proxy as to-day when the cry of the orphan children rises to us from Belgium, France, Armenia, Poland, Serbia, etc.

I tell you, the child that has the Word of God indelibly stamped on brain and heart in childhood has an amulet powerful enough to counteract all the charms of Pharaoh's licentious court. Ruskin says the best inheritance his mother gave him was the memorizing of the Scriptures.

It is most surprising and illuminating too to see how little stress God lays upon human education merely, and how deeply He stresses and insists upon the spiritual education for any servant of His whom He deigns to use. The seven years Moses was with his mother and the thirty-three in Pharaoh's court, make the first forty years of his life; and then forty more at the backside of the desert, in all eighty years training for

the man of God before he was permitted to work or speak for God.

God is never in a hurry, efficiency in His sight is of far greater importance than expeditiousness. Haste is something unknown to God. In patience possess thy soul. Let patience have her perfect work. In due time God acts. Man is a creature of impatience and rushes in where angels fear to tread. And this is just what Moses did in his human impatience when he slew the Egyptian. He attempted to set the wrongs of his people right by doing a wrong himself. Like every impatient human creature he refused to wait God's time and guidance, and so postponed the blessing God had in store for Israel forty years.

Seeing the terrible oppression of his poor enslaved brethren his heart burned within him in holy wrath, and in an impulse to punish the wrong doer and liberate the captive he slew the man, and spent forty years in exile for it. Just as Sarah took things into her own hands and brought Ishmael into the world; and Jacob stole the birthright, and you and I get tired waiting for God to act and undertake to right the wrongs of the world ourselves, so Moses failed to wait God's time. and had to bear the consequences.

Not the culture of Pharaoh's court, but the companionship of God in that lonely wilderness taught Moses the lesson he needed to learn. Not to do but to obey is what God requires. The man or the woman who is always wanting to do for God generally does too much and has to undo a lot before he learns his lesson. God wants worshippers, not workers. He is over-run with workers, but very scant on worshippers. Do not mistake, a worshipper will not long remain idle, but when he is put to work it will be work that is worth while, for it will be work planned by God, executed by God and blessed by God, all else is failure.

And only those who have lived much alone with God are fitted for His work. Jesus Himself spent ten times

as much time alone with God as He did in His public ministry, and if He, the Divine Son, needed this Companionship with God, how much more do we poor weak mortals need it. If there is one thing the Scriptures emphasize it is this,—that not human culture, nor human education, nor human ideas, nor human desires, nor human skill, fit a man to do God's work, but only that special spiritual training which comes **alone** from an intimate knowledge of God's Word, and God's plans.

I had a visitor in my house at one time, a very plain man who had been a notorious thief, but since his conversion at the Water Street Mission, a most spiritual and successful teacher of the Gospel.

At the time of his conversion he could neither read nor write, and at forty years of age commenced his education in order to read and study his Bible for himself.

Upon his leaving my home I offered him a little book marked with his name, thinking he would enjoy it and perhaps find it helpful in his work.

He took the book, looked at it for a moment, and then handed it back to me, saying in the most simple and courteous way imaginable, "I know you won't misunderstand me when I say that I never read any book but the Bible, and so must decline your very kind gift."

"You see," he said, "I am a man of no education, not intelligent enough to discover whether human writers are agreeing with God's teaching or not; so I confine myself entirely to the Word of God, and then I am sure of all I learn."

Unconsciously he had revealed to me the secret of his deep spiritual life. He fed on the Word of God and was intimate with the Father and the Father's will.

Oh that more of us made it our business to know God through His Word in place of trying to know the

world and the things of the world through the opinions of worldly men.

The Psalmist says,—Ps. 32:8—

8 I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with Mine eye.

"I will guide thee with mine eye," but the inference is that one is intimate enough with God to see His eye.

And in Is. 30:21,—

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left,

where again one must be listening to God in order to catch the orders.

Human culture and human education tend to exalt and puff up human nature. Take Germany as an example to-day. Culture without the God of the Scriptures spells devilish Kultur. And an educated criminal is twice as dangerous as an ignorant one. Of course we are not decrying education, we are merely showing that education per se will never teach a man how his ways may please God. Man is a sinner, and without a new birth whereby heart, mind, eye, ear, hand and foot are all made new and trained by God Himself, can never do anything which a Holy God can accept.

I heard a famous speaker tell this story not long ago. She said she had been talking with a prominent man of the New Theology, who sneered at the idea of men needing any atonement. She faced him with the question:

"Do you think the world a perfectly clean place in which to live?"

"No," he replied, "I can't say that I do—considering all that is going on in it."

"Well, then," said she, "you admit the world needs cleansing?"

"Now I ask you what are you going to cleanse it with?"

"If you say education, I reply if education could cleanse the race, Yale, Harvard, Princeton, every university, college or high school would be a perfectly clean place—a little heaven—and I ask you frankly if such is the case?"

He had to be honest and answer "No."

So far from it some of you will recall that a prominent woman not long ago said she would as leave send her son to hell as to—Well, a certain college. I rather suspect any name will do to fill in with.

Then if education will not cleanse the race, my friend asked again, "What have you to offer? Will money?"

"If so, all the wealthy people would be righteous, and I ask you if they are?"

Again he had to answer "No."

And so on through all you can think of or suggest. You can find nothing but the blood of Jesus which can or will cleanse a soiled soul.

My friend turned again and said. "God offers you a fountain filled with blood, drawn from Immanuel's veins; and sinners plunged beneath that flood lose all their guilty stains."

Of course God expects us to be educated, and uses that education for His own purposes. The training in Pharaoh's court stood Moses in good stead when he came to deal with Pharaoh as God's messenger, but it never made him the messenger of God.

Moody, Gipsy Smith, Billy Sunday, some of the world's greatest evangelists have not been the most highly educated men. While Voltaire, Renan, Strauss, Ingersoll, Dr. Eliot and others have had intellect, but without God have frightfully misused it.

Take the German Kultur and what has it brought the world? Germany ranks high in education but mighty low in morals. One cat power well used is

more efficient than forty horse power misused. Use what you have for God and see it grow.

There is one point about Moses' sin to which I would like to call your attention. When he was about to slay the Egyptian, the record says "he looked this way and that way, and when he saw there was no man—he slew." Did he not forget God? Thou God seest me. For nothing is secret that shall not be made manifest.

Luke 8:17.

17 For nothing is secret, that shall not be made manifest. neither any thing hid, that shall not be known and come abroad.

There is nothing covered that shall not be revealed.

Matt. 10:26.

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

Oh how much our prayer ought to be daily,—"Cleanse Thou me from secret faults." When a man has to look this way and that to see that no one is looking, he may be perfectly sure his deed is evil. Satan it is who draws the curtains of darkness around the deeds that dare not see the light of day. But God it is who drags us out into the light of His truth and purity, and causes us to repent of all our evil deeds, and when we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. The deed was punished, the man was instructed. The desert did what Pharaoh's court failed to do. It taught Moses what every child of God sooner or later must learn.—"My soul, wait thou only upon God."

Ps. 62:5.

5 My soul, wait thou only upon God; for my expectation is from Him.

Is. 40:31.

31 But they that wait upon the Lord shall renew their strength;

they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.
Hab. 2:3.

3 For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it: because it will surely come, it will not tarry.

Third—Moses' Call and Commission.

Like Joseph, Moses received his bride while absent from his own people, and this is also a type of the Bride the Father hath bestowed upon the Son, while He too is absent from His people. In Joseph we saw the Gentile bride with him in his exaltation. In Moses we see her in his humiliation and she is won by the well, and won because he stooped to serve. It is interesting to see how many brides in the Scripture are won by the side of a well. In the New Testament by the well of Salvation, the Samaritan woman was won by our Lord Who came not to be ministered unto, but to minister; a forerunner of His Church; and some day this Bride, His Church, won in lowliness, and united to Him in His humiliation, will share also in His exaltation, and when the brethren recognize Him Whom they slew, she will be reigning with Him in glory and great power.

We pass over the silence of Moses' forty years' instruction in the wilderness. We have its counterpart in Paul's silent years in Arabia, and our Lord's in Nazareth. When patience had done her perfect work, then God moved and gave a test, to see if His servant was ready to move with Him.

God never would send you the darkness
If He felt you could stand the light;
But you would not cling to His guiding hand
If the way were always bright;
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown

For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to His feet;
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your Father's
And sing; if you can, as you go;
Your song may cheer someone behind you
Whose courage is sinking low;
And, well, if your lips do quiver—
God will love you better so.

The burning bush is almost as familiar to us in connection with Moses as his ark of bulrushes, and yet here again perhaps we never see the inner meaning. Our God is a consuming fire. So it was natural for Him to so appear to His servant. But the bush was not consumed, brighter and brighter it glowed with a super-natural light. It was the Shekinah Glory. The fire of God's holiness only consumes the dross of the world. For His own His fire cleanses, purifies, brightens. The bush glowed but was only beautiful, only purified, by the fire.

"When through fiery trials thy pathway shall lie,
My grace, all-sufficient, shall be thy supply;
The flame shall not hurt thee: I only design
Thy dross to consume, and thy gold to refine."

That this miracle just as recorded is the very Word of God, and has the inner meaning of the work of God on a human soul, is testified to by Christ Himself. It proved to Moses the resurrection power of God.

Mark 12:26.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

The fire of His wrath against sin consumes sin, but transforms and recreates the soul for whom Christ died. He and he alone receives an indestructible life which the holiness of God only transforms and transfigures.

I am glad Moses stopped to look at this miracle. So many men would have passed on, pre-occupied, self-absorbed, unmoved. God stands beside us so often in luminous presence and we are too dull to see His Presence.

Laura E. Richards has embodied this thought in the following parable of the Golden Windows.

All day long the little boy worked hard, in field and barn and shed, for his people were poor farmers, and could not pay a workman; but at sunset there came an hour that was all his own, for his father had given it to him. Then the boy would go up to the top of a hill and look across at another hill that rose some miles away. On this far hill stood a house with windows of clear gold and diamonds. They shone and blazed so that it made the boy wink to look at them; but after a while the people in the house put up shutters, as it seemed, and then it looked like any common farmhouse. The boy supposed they did this because it was supper-time; and then he would go into the house and have his supper of bread and milk, and go to bed.

One day the boy's father called him and said: "You have been a good boy, and have earned a holiday. Take this day for your own; but remember that God gave it, and try to learn some good things."

The boy thanked his father and kissed his mother; then he put a piece of bread in his pocket, and started off to find the house with the golden windows.

It was pleasant walking. His bare feet made marks in the white dust, and when he looked back, the footprints seemed to be following him, and making company for him. His shadow, too, kept beside him, and

would dance or run with him as he pleased; so it was very cheerful.

By and by he felt hungry; and he sat down by a brown brook that ran through the alder hedge by the roadside, and ate his bread, and drank the clear water. Then he scattered the crumbs for the birds, as his mother had taught him to do, and went on his way.

After a long time he came to a high green hill; and when he had climbed the hill, there was the house on the top; but it seemed that the shutters were up, for he could not see the golden windows. He came up to the house, and then he could well have wept, for the windows were of clear glass, like any others, and there was no gold anywhere about them.

A woman came to the door, and looked kindly at the boy, and asked him what he wanted.

"I saw the golden windows from our hilltop," he said, "and I came to see them, but now they are only glass."

The woman shook her head and laughed.

"We are poor farming people," she said, "and are not likely to have gold about our windows; but glass is better to see through."

She bade the boy sit down on the broad stone step at the door, and brought him a cup of milk and a cake, and bade him rest; then she called her daughter, a child of his own age, and nodded kindly at the two, and went back to her work.

The little girl was barefooted like himself, and wore a brown cotton gown, but her hair was golden like the windows he had seen, and her eyes were blue like the sky at noon. She led the boy about the farm, and showed him her black calf with the white star on its forehead, and he told her about his own at home, which was red like a chestnut, with four white feet. Then when they had eaten an apple together, and so had become friends, the boy asked her about the golden

windows. The little girl nodded, and said she knew all about them, only he had mistaken the house.

"You have come quite the wrong way!" she said. "Come with me, and I will show you the house with the golden windows, and then you will see for yourself."

They went to a knoll that rose behind the farmhouse, and as they went the little girl told him that the golden windows could only be seen at a certain hour, about sunset.

"Yes, I know that!" said the boy.

When they reached the top of the knoll, the girl turned and pointed; and there on a hill far away stood a house with windows of clear gold and diamond, just as he had seen them. And when they looked again, the boy saw that it was his own home.

Then he told the little girl that he must go; and he gave her his best pebble, the white one with the red band, that he had carried for a year in his pocket; and she gave him three horse-chestnuts, one red like satin, one spotted, and one white like milk. He kissed her, and promised to come again, but he did not tell her what he had learned; and so he went back down the hill, and the little girl stood in the sunset light and watched him.

The way home was long, and it was dark before the boy reached his father's house; but the lamplight and firelight shone through the windows, making them almost as bright as he had seen them from the hilltop; and when he opened the door, his mother came to kiss him, and his little sister ran to throw her arms about his neck, and his father looked up and smiled from his seat by the fire.

"Have you had a good day?" asked his mother.

Yes, the boy had a good day.

"And have you learned anything?" asked his father.

"Yes!" said the boy. "I have learned that our house has windows of gold and diamond."

So in our humdrum lives God sheds the rays of shining presence, gilding all we do with divine glory, but we are too dull to see, too sure others have what we long for, and all the time He is waiting oh, so patiently to open our eyes to His nearness and His transfiguring power.

Open my eyes, that I may see,
Glimpses of truth Thou hast for me;
Place in my hands the wonderful key
That shall unclasp, and set me free.

Silently now I wait for Thee,
Ready, my God, Thy will to see;
Open my eyes, illumine me,
Spirit divine!

And then I am glad the call came to Moses as he was about his daily task, shepherding his few sheep. It is ever so, God never calls a man who is out of his path of duty.

David from the sheep cote.

Elisha from the plow.

Gideon from the threshing floor.

The disciples from the nets.

Mary and Martha from the household tasks.

And He called him by his name. How strengthening this is. He called His own sheep by name, and they follow Him. Oh the joy, peace and strength of knowing our God-given, God-inspired, God-taught task. Let us never be side-tracked from it by the clamor of the voices of the world.

Is. 43.10.

10 Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me.

John 15:16.

16 Ye have not chosen Me, but I have chosen you, and ordained

you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you.

So we notice; First,—God has heard the groaning of His children.

Ex. 3:7.

7 And the Lord said, I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows:

Second,—He had planned to save.

Ex. 3:8.

8 And I came down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

Third,—He had chosen and prepared the instrument by which they were to be saved.

Ex. 3:10.

10 Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israel, out of Egypt.

Fourth,—He had revealed His plan to their deliverer.

Ex. 3:14.

14 And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Fifth,—He gave the command.

Ex. 3:15.

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is My name for ever, and this is My memorial unto all generations.

And next we see the title by which God revealed Himself to Moses. It was all embracing and reached

forward to the Coming of Christ. I am the same yesterday, today, forever. Before the mountains were brought forth or ever Thou hadst formed the earth and the world even from everlasting to everlasting, Thou are God. And so Christ says to us He is the great I am. The One Who was in the burning bush and Who commissioned Moses for his great redemptive work.

In Christ we find all we need. My God shall supply all your needs through Jesus Christ our Lord.

He says:

I am the Bread of Life.
I am the Water of Life.
I am the Good Shepherd.
I am the True Vine.
I am the Bright and Morning Star.
I am the Only Saviour.
The Way, the Truth, the Life.

All the riches of grace and glory are in Him, and He it was who was to lead Moses.

Strange that with this rich promise Moses yet feared and refused to be the mouthpiece of God. But do we not? How many times God would have spoken to some poor slave of sin through us but we feared to open our lips and allow God to fill them with His messages, just like Moses. God does not need or want eloquence, He has all of that He needs Himself. He wants lips consecrated to His service, tuned to sing His praise, filled with messages from Him. Oh the conceit of any human heart which says,—I am quite capable of carrying on God's work alone, and if not capable, then the work is all of God and excludes boasting.

Men may preach, write sermons, books, utter lectures and prayers and never once do the work of God. The only one who is capable of presenting Christ is the one who lives constantly with Christ, and his work

then is not his own but entirely in the power of the Spirit.

John 15:4, 5.

4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

5 I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

The Signs.

But God is so gentle and patient with us and He gives us encouragement and comfort by the way. Two signs were given Moses. The sign of the serpent and the sign of the leprosy. His credentials were given him by God and would be accepted by the people. What is that in thy hand?

God delights to use little things and simple things for His great purposes. God takes up the weakest instruments to accomplish His mightiest ends. "A rod," "a ram's horn," "a cake of barley meal," "an earthen pitcher," "a shepherd's sling," "five loaves and two little fishes," anything, in short, when used of God, will do the appointed work. Men imagine that splendid ends can only be reached by splendid means; but such is not God's way. He can use a crawling worm as well as a scorching sun, a gourd as well as a vehement east wind, as proved in Jonah.

Moses held a shepherd's crook in his hand, the sign of his profession, just a crooked stick. Well that is enough in the hand of God. God will use just what you have in your hand already if you will yield it to Him—and what we are holding, stamps us—tells the story of what we are and what we do.

The medicine chest in the hand of the physician.
The tool box in the hand of the workman.
The pen in the hand of the author.
The rolling pin in the hand of the housewife.
The crook in the hand of the shepherd.
All tell the story.

What is that in thine hand? Cast it down. Take it up at the command of God and see how marvelously He will use you. Obey, Moses. Cast it down, and lo a serpent writhes along the ground, terrifying even Moses; but again comes the command, "grasp it fearlessly by the tail," and again the servant obeys, and lo a harmless stick once more.

A sign, yes, much more a sign than Moses knew. The serpent, type of writhing, loathsome sin taken in hand by God is powerless and impotent as a dead stick. So Christ has seized the serpent of sin, and will hurl it into the lake of fire some day from which it can never writhe again, to sting the human race.

And the second sign was like unto the first. The hand thrust into the human bosom came forth sin-stained and leprous; but thrust back again at God's command was restored whole like the other. So man took sin into his own bosom and became leprous, but Christ coming in the form of sin and for sin restored him. Christ took into His spotless bosom the leprousy of the world, and now all who will may be drawn to that bosom, and will be given life from the dead.

So we see briefly in simplest outline, the preservation of the child of God's choosing, the preparation of Moses for his work as their deliverer, the passports for his commission given, and the acceptance finally by the man of his task.

It was all of grace. Moses does not show up any too well in any part of the record. First, he failed through impatience, and then he failed through timidity, but God of His grace worked through this feeble instrument that the glory might all be His own, that no flesh should glory in His presence, and when the work was done not by might, nor by power, nor by Moses, but by the Spirit of God, then the record of the work was written in letters of gold in the Hero Chapter. Hebrews 11, and the blots on the escutcheon were all wiped out.

So will it be some day with every child of God.

A little boy was anxiously watching his father turn the leaves of his copybook because he knew of a page badly blotted through a fit of temper and he dreaded his father's grief when he should see the blots and ask the reason. Page after page of neatly formed letters was turned and the father smiled his approval at the anxious little face, which grew more and more wistful as the end of the book drew near. At last the end was reached, the last page turned and there was no blot upon any page of the copy book. The teacher knowing of the real sorrow of the little boy for his fit of temper, had removed the page before sending the book home for inspection.

So Christ takes away the blots from our characters and Satan can find no proof of them for they are removed as far as the east is from the west.

QUESTIONS ON LESSON II.

REDEMPTION BY BLOOD

1. What Psalm gives a resume of Israel's history?
2. Give a proof of God's overruling wicked plans for His own ends.
3. Prove that Moses' Ark had the same saving quality as Noah's.
4. Give the fourteen points in which Moses prefigured Christ.
5. Differentiate between the schools of training in Moses' life.
6. Which was the most important?
7. Give illustration.
8. What was his early sin and what led to it?
9. State typical teaching and difference between the bride of Moses and the bride of Joseph.
10. What spiritual truth did the Burning Bush teach?
11. Where is our real work for God to be found?
12. Give illustration and examples.
13. What five steps does God take for Israel's deliverance?
14. Was Moses justified in his hesitancy in obeying God?
15. Is it our strength or our weakness that God can use?
16. Cite instances from The Bible.

17. What was the significance of the two signs?

18. Why are the Old Testament characters noted as blameless in Hebrews 11, when so full of failings in the Old Testament?

19. What does this teach us?

LESSON III.

PART I. REDEMPTION BY BLOOD.

B. The Plagues.

THE OPPOSITION OF PHARAOH.

God's Judgments followed by God's Mercies
(b) The Plagues.

The difference between God's people and the rebellious people

Exodus from fifth to eleventh chapters.

In dealing with this part of God's account of the redemption of His people from the hand of the oppressor we must always bear in mind whom Pharaoh stood for or represented,—The opponent of God,—And who is this but Satan? Satan it is who is behind all rebellion against God, all defiance of God, all opposition to God, His Word, His work and His will; therefore the judgments which fell are a foregleam of those which will finally fall on the devil and all his works as foretold in Rev. 14—22 chapters, inclusive.

It is told of two rabbits who observed a fox running upon Mt. Zion, that Rabbi Joshua wept, but Rabbi Eliezer laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" asked Eliezer. "I weep," was the answer, "because I see what is written in the Lamentations fulfilled; because of Mt. Zion, which is desolate, the foxes walk upon it." "And therefore," said Rabbi Eliezer, "I laugh; for when I see with mine own eyes that God has fulfilled His **threatening** to the very letter, I have thereby a pledge that not one of His **promises** shall fail, for He is more ready to show mercy than judgment."

As one writer says: "Not only will there be plagues on their enemies, but Israel will be brought out of the nations through a miraculously provided pathway as when the Red Sea was divided."

Is. 11:15, 16.

15 And the Lord shall utterly destroy the tongue of the Egpytian sea; and with His mighty wind shall He shake His hand

over the river, and shall smite it in the seven streams, and make men go over dryshod.

16 And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

They will be brought into a wilderness.

Ez. 20:34-36.

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

The pillar of cloud and fire will be seen once more.

Is. 4:5, 6.

5 And the Lord will create upon every dwellingplace of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence.

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

And they will again sing the song of Moses.

Ps. 118:14.

14 The Lord is my strength and song, and is become my salvation.

Is. 12:1, 2.

And in that day thou shalt say, O Lord, I will praise Thee: though Thou wast angry with me, Thine anger is turned away, and Thou comfortedest me.

2 Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation.

Rev. 15:2, 3.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy

works, Lord God Almighty; just and true are Thy ways, Thou King of saints.

Moses was sent to Egypt's proud king with a modest request that the Hebrews be allowed to take a three-day journey into the wilderness to worship their God according to His command, and the haughty Pharaoh, fearing to lose three days' work, and angry that their God should require something of them without first consulting him, not only refuses, but to his refusal adds abuse and oppression.

Ex. 5:5-9.

5 And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens.

6 And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw to make brick, as heretofore. let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.

9 Let there more work be laid upon the men, that they may labour therein: and let them not regard vain words.

It reminds us of Rehoboam later,—

1 Kings 12:11.

11 And now, whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

And is exactly the way every tyrant under the domination of Satan talks and acts. Take Nero, Leopold, the Kaiser and others, for example.

A great many people like to pick on the words,—"And the Lord hardened Pharaoh's heart." And quibble over the hardening process as if they liked to blame God for Pharaoh's sin. True children of God never talk this way, but many calling themselves Christians do. So let us look at it a little more closely.

It is perfectly true that God hardens men's hearts

again and again when they refuse to allow Him to make them new and tender, and as we all perfectly well know, the very same dealing from God works in two different ways upon different hearts. Who of us have not known parents who have been made bitter by the loss of a child, while others sustaining the very same loss have given forth a fragrance which has won many others to love and trust Him too?

There is a story of the gravel-walk and the mignonette: "How fragrant you are this morning," said the gravel-walk. "Yes," said the mignonette, "I have been trodden upon and bruised, and it has brought forth all my sweetness." "But," said the gravel-walk, "I am trodden on every day, and I only grow harder."

A father and mother were suddenly bereft of their three beautiful children by an epidemic of scarlet fever. Before their tragedy they had been nominal Christians, attending church when they felt like it, and reading their Bible spasmodically praying from time to time.

Their grief made them bitter and rebellious and they gave up their church connections, sold their home, and started to travel in order to try to keep their minds from their memories and their hearts from breaking. Country after country was visited but all to no effect, the ache was there, memory haunted them, their burden grew heavier in place of lighter, and it seemed as though there was no rest anywhere for the weary foot and the aching heart, until they found themselves in Palestine, where one evening towards sunset they were sitting on a bank overlooking a stream, idly watching a shepherd bringing his flock home over the neighboring hills.

While they watched the shepherd reached the stream, which was gurgling in a noisy manner, over the rocks at their feet, and lay directly in the path leading to the fold.

The whole flock halted at the noisy water and re-

fused to cross, drawing back, crowding one another, and bleating in protest.

All efforts to drive them proved vain, even when the shepherd walked in and called them to follow, still they hung back, fearful, timid and rebellious.

The man and the woman became greatly interested, wondering what the outcome would be, when to their astonishment the shepherd left his position in the water and walked directly into the flock of bleating sheep; picked up four of the smallest lambs and with two in his long cloak and one under each arm, he walked back into the stream and reached the other side. Instantly the mothers of these ewes dashed into the stream braving the fearful water for love's sake, and seeing them gain the other side in safety the whole flock followed suit and were soon safe home for the night.

The man and woman looked at one another and understood. The natural illustration enacted by God under their very eyes taught them exactly what God wants to teach us each one,—the good shepherd knows what He is about and must often take the little ones over the dark waters first in order to draw us after.

In the case of Judas, he had the same opportunity for conversion that the other disciples had, and yet his heart was made callous by that which broke theirs. In both the case of Judas and Pharaoh it seems to me that what we should be impressed with is the patience of God, the long suffering of God, who is not willing that any should perish.

2 Pet. 3:9.

9 The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Pharaoh had ten chances of repentance given him. Ten stripes, any one of which should have made him cry to God with a plea for forgiveness. In the original Hebrew Campbell Morgan tells us the word rendered

"hardened" every place in our King James' translation was originally two distinct and separate words, and in the first five places meant "made strong," while in the last verses only it means "stubborn," or "hardened."

The stubbornness did not become a fixture until after the first two cycles of plagues had fallen upon him, and by constant rejection of the Word of God and the Judgments of God he became habitually hardened, and God gave him over to his reprobate mind.

God's Demands and Pharaoh's Replies.

A careful study of God's demands and Pharaoh's replies will throw much light on the problem of God's dealings with Pharaoh.

(1) V. 1—"Thus saith the Lord."
V. 2—"Who is the Lord?"

(2) V. 1—"Let My people go . . . wilderness."
VIII. 25—"Go, sacrifice in the land."

(3) VIII. 27—"Three days' journey into the desert."
VIII. 28—"Go, only not far away."

(4) X. 3—"Let My people go."
X. 8—"Who are they that shall go?"

(5) X. 9—"All must go."
X. 11—"Let men go, but not children or flocks."
Verse 24—"Go, men and children, but not flocks."

(6) X. 25, 26—"Flocks too must go."
XII. 31-33—Go, as ye have said."

Clay poured into a certain mould and left long enough hardens into that form permanently; and it is thus that God's law of habit works out in a rebellious heart. Only too true are the words:

> Sow a thought, reap an act,
> Sow an act, reap a habit,
> Sow a habit, reap a destiny.
> Habit is a Cable;
> We spin a thread of it every day
> Till at last we cannot break it.

Every man has his probation, his test, his chance, he himself decides the attitude God must then take towards him, and there is abundant proof in Scripture that there comes a moment when turning to God, too often rejected, becomes an impossibility. The lesson is that God calls us by His mercies, and also by His judgments. That in patience, in infinite, divine, compassionate patience He waits and calls, but there comes a moment when His waiting ceases, He calls no more, and when that hour strikes the man has fixed his destiny irrevocably, and God has hardened his heart nevermore to touch it. "Today if ye will hear His voice, harden not your heart." "A new heart also will I give you, and I will take away the stony heart out of their flesh and I will give them a heart of flesh." "Turn ye, turn ye, for why will ye die?"

Now let us look at the plagues by means of which God did five things:

1st.—That the Egyptians might know Jehovah.

Ex. 7:5.

5 And the Egyptians shall know that I am the Lord, when I stretch forth Mine hand upon Egypt, and bring out the children of Israel from among them.

2nd.—Judgment upon the gods of Egypt.

Ex. 12:12.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

3rd.—To honor Israel.

Ex. 8:22, 23.

22 And I will sever in that day the land of Goshen, in which My people dwell, that no swarms of flies shall be there; to the end thou mayest know that I am the Lord in the midst of the earth.

23 And I will put a division between My people and thy people: to morrow shall this sign be.

4th.—To reveal the holiness, justice and power of God.

Ex. 7:3, 5, 9; 9:15, 16, 27.

3 And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt.

5 And the Egyptians shall know that I am the Lord, when I stretch forth Mine hand upon Egypt, and bring out the children of Israel from among them.

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

15 For now I will stretch out My hand, that I may smite thee and thy people with pestilence; and thou shalt be cut off from the earth.

16 And in very deed for this cause have I raised thee up, for to shew in thee My power; and that My name may be declared throughout all the earth.

27 And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked.

5th.—A testimony to future generations.

Ex. 10:1, 2.

1 And the Lord said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these My signs before him:

2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and My signs which I have done among them; that ye may know how that I am the Lord.

Perhaps we should notice here how much more the people suffered when they attempted to leave all and follow Jehovah. Just as they had made up their minds to obey God and follow Moses and worship as God commanded, their trials grew greater, their sufferings increased, their burdens grew heavier. It is nearly always so in the Christian experience. The closer one tries to walk with God the harder Satan makes it for him. Temptations increase in intensity as Satan sees a soul being led out from bondage to him to the life of liberty in Christ Jesus, and not only does he say "I will not let you go," but he makes every day's experi-

ence harder, and makes it look as if the very effort to serve God had brought about the trouble.

As sure as ever God puts His children in the furnace He will be in the furnace with them.

As He was with—

Joseph in the pit and dungeon—

The three men in the fiery furnace—

Daniel in the lions' den—

Paul and Silas in prison.

The following was told me by the man to whom it happened. I need not give his name. Suffice it to say he was a prominent, popular and successful fish merchant in a near-by large town.

His success was largely due to the big liquor business he conducted—on the quiet.

His building was rented from liquor people. He catered to all the leading hotels and clubs, selling their wares to many a private customer surreptitiously the bottles being placed under the fish and cress in the basket used for delivery.

His conversion makes a story by itself, but for the present it is enough to say that he was soundly converted by Billy Sunday, and his conversion showed in a change of business methods. He refused to handle the hotels' liquor any longer; refused to send smuggled bottles in his fish baskets, and it was not very long before he had the entire liquor gang down on him, determined to ruin him and his business; and they did.

First, the man from whom he rented his building refused to renew the lease. Next the hotels and clubs withdrew their trade. Next all his private customers who had secured their liquor from him, fell away, and creditors pressed on every side at one and the same time for payments which his failing business made it impossible for him to meet.

He mortgaged his house, gathered all the ready money he could from the sale of his furniture and

finally left town to try and gain a living in some way pleasing to God, and when he told me his story he had been enabled by God's help to pay up all his debts but about five hundred dollars which he expected to clear off before last Christmas, and I do not doubt at all but that God enabled him to do it.

Satan certainly makes his most determined effort to keep those souls who are escaping from his net.

It is as the old darkey said to the college boy who asked him why he was so troubled about his sins. "I'm not troubled about mine, Tom; how do you account for that?" To which the old darkey shrewdly replied, "I guess Satan has you so fast Massa he ain't trubbled no how about holdin' you. But he knows I'se escapin' him and he makes an awful effort to keep a holdin' of me tight."

Not without a struggle will Satan lose his hold; not without patience and faith will the soul escape his old time slavery. Faith, patience, obedience, these three, and the greatest of these is obedience. Our Moses will yet deliver us and bring destruction upon our enemies. He has his own plan and is working it out, and through our patience too.

Now let us look at the plagues, ten in all, but divisible into three groups or cycles of three each, the last one being distinct and separate in intensity, in teaching and in result.

The plagues were all directed against the Egyptian gods. The following charts will help us classify their order. The Encyclopædia Britannica says of Egyptian mythology—of the making of gods there is no end—There were just three things Jannes and Jambres the Egyptian magicians could do—they could imitate.

First,—The rod writhing as a serpent characterizing Satan's work—Sin.

Second,—They could change water into blood characterizing death.

Third,—They could increase the number of frogs characterizing—uncleanness.

But they could **not** produce or create life from the dead—as flies from dust.

They were inspired by Satan.

2 Tim. 3:8.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

II Thess. 2:9-12.

9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

1 Sam. 28:8-20.

8 And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

15 And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for

the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

17 And the Lord hath done to him, as He spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David:

18 Because thou obeyedst not the voice of the Lord, nor executedst His fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

19 Moreover the Lord will also deliver Israel with thee into the hand of the Philistines: and to morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

20 Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel: and there was no strength in him; for he had eaten no bread all the day, nor all the night.

Satan imitates God, but God overturns Satan.

CHART

1. Blood, vii. 14-25—Against the Nile god, Osiris. Announced (June). Imitated by magicians.
2. Frogs, viii. 1-11—Against the frog goddess, Heka. Announced (September). Imitated by magicians.
3. Flies, viii. 16-19—Against the earth god, Keb. Unannounced (October).
4. Beetles, viii. 20-32—Against the beetle god Khepara. Announced (November).
5. Murrain, ix. 1-7—Against the cattle gods, Apis, etc. Announced (December).
6. Boils, ix. 8-12—Against the goddess Neit. Unannounced (January).
7. Hail, ix. 13-35—Against the air gods. Isis, etc. Announced (February).

8. Locust, x. 1-20—Against the insect gods. Announced (March).

9. Darkness, x. 21-29—Against the sun god, Ra. Unannounced (April).

10. First-born slain, the finishing blow to the whole pantheon of helpless gods, xi, and xii. Compare Pharaoh's destruction of infants (chaps. i., ii.), and that of Herod (Matthew ii).

Do we ask, How could the magicians duplicate partially some of these plagues? We say partially, for they could not remove them. Two reasons are suggested:

First. That they were enabled to do so by the agency of Satan (cf. 2 Tim. 3:8; 2 Thess. 2:9-12; 1 Sam. 28:8-29).

Secondly. By conjuring—for the plagues which they duplicated were foreannounced, so that the magicians had time to prepare and practice their deception.

Satan can and does imitate within limitations. He is a counterfeiter and imitator but God's people have a test by which they can try everything to see if it rings true. The Word of God is the test which tells whether the glittering world is pure gold or imitation,—and the Spirit of God in the heart tries all false religions by the standards of God's written Word. Satan could imitate serpents, but he had no power to consume God's rod in the form of a serpent, and it, the true serpent, swallowed up the imitations. So the One who shall rule with a rod of iron, who took the serpent's form without the serpent's sting, will swallow up every enemy of God's and reign supreme.

1 Cor. 15:54.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Rev. 13:13, 14.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Satan's last imitation will be anti-Christ.

Now let us look at the plagues more carefully and see their deep spiritual significance.

The water cursed.

The First Plague.—Water turned to Blood.—Or the defiling of the Nile god.—Osires.

In this Moses' rod was used, symbol of his power, and the water which they worshipped and which supplied all their necessities, became polluted and defiled, leaving them helpless and sick. Egypt drank no water of the rain from heaven, its source of supply was not from above, and this is typical of the world which tries to quench its thirst from any other stream than the God-given Water of Life. God's streams are streams of refreshing, fountains ever flowing, springs in a dry and thirsty land. All other supplies are stagnant, fetid, death dealing.

Jer. 2:13.

13 For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

The Second Plague.—Frogs coming from the river. Against the frog-goddess. Heka.

Frogs always typify uncleanness. The corruption which proceeds from lives lived without the cleansing of the Water of Life. The unclean things which spring from and grow in an unregenerate man's heart.

Ro. 1:24-28.

24 Wherefore God also gave them up to uncleanness through the lust of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature.

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.

Egypt worshipped frogs, and so men deify and glorify and make idols or gods of their own evil passions and lusts. These too will some day rise to plague them. Only those whose lives are cleansed can produce the fruits of the Spirit of God.

John 7:37-38.

37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.

38 He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.

The Land Cursed—dust of the earth.

The Third Plague.—Lice, flies or gnats. Insect life a curse against the earth-god.—Keb or Leb.

And now not only the water, but the earth is made a curse to them. The very dust of the earth will rise against the sinner, for it is the type of the death which overtakes him. "Dust thou art to dust returneth." And Ps. 22:15,—speaks of the dust of death.

15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and Thou hast brought me into the dust of death.

As only God can bring life from the dead, so the magicians or Satan's servants could not reproduce this miracle. Only God can create life. Satan brings but death. Only God can bring life from the dead; and

as here the finger of God wrote upon the very dust of the earth His judgments, so Christ later wrote with His finger in the dust the judgment of the hardened, self-righteous Pharisees.

Second cycle

The Air Cursed. On Egypt **alone**—Division now between God's people and the world.

The Fourth Plague.—The Beetles, or Insects.—Against the beetle-god.—Khepara.

The Second Cycle of the judgments shows a separation between God's people and the world's people. There is a division made by God between His own and the world. We are disciplined that we may not be condemned with the world, but we are not judged as they are, nor do we suffer the same plagues. There is a limit, to which we must suffer for our disciplining and it is for our salvation, not destruction, but the world's punishment is that they may be destroyed.

The following story from France is a true instance of this.

"The collection the boys had taken up had been so heavy that we carried it to the French lady's house for her. As we entered her home she said in her simple way, as her eyes grew radiant with gratitude, "I like the English soldiers." It was the voice of France. And she was worthy to speak for France. For two-and-a-half years her house had stood within a mile of the German trenches, and but a few hundred yards from our own firing line. Yet she and her mother had never left it. She introduced me to her mother, who had lived in London, and spoke English. Then she brought in coffee. I had noticed a most remarkable thing about the house. There was not a piece of glass broken, nor a mark of war on the walls. It was the only house I have seen, either in Achicourt or Arrass, upon which the war has not laid its monstrous and bloody finger. "How is it," I asked the mother,

"that your house has not been touched?" Her eyes shone and a sweet smile lit up her face. "It is the will of God," she said simply. "Shells have fallen a little short of us and a little beyond us. They have passed within a yard of the house, and we have heard the rushing of the wind as they passed, but they have not touched us. When the village has been bombarded we have gone down into the cellar, as was but discretion and duty, but we have had the conviction all along that we should be spared, and we refused to leave the house. We do not know God's purpose but we believe that it is God's will to spare us."

I leave the fact to speak for itself and offer no explanation. Skeptics will say the house was spared by accident; but they would not have stayed there two-and-a-half years trusting to such an accident. These two women, without a man in the house, stayed on the very confines of hell with its hourly suspense and danger for nearly three years, because they believed it was God's will and that, though they walked through the fiery furnace heated seven times hotter than it was wont to be heated, He would not allow so much as a hair of their heads to be singed. And not a hair was singed. They were women in whom faith burned like a bright pillar of fire. One caught its light, and felt its heat. I have met patriots and heroes and know their quality when I see them and come near them. These were "the real thing." Faith in God and faith in their country were interwoven in their spirits like sun and shower in a rainbow.

They were of the same breed as the Maid of France, and like her, with their white banner bearing the device of the Cross, they withstood and defied the might and terror of the invader. They believed it was God's will they should stay, to "Be still and know that I am God." Their experience was expressed by the Psalmist centuries ago; "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the moun-

tains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swellings thereof. . . . Come behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire. . . . . The Lord of Hosts is with us; the God of Jacob is our refuge."

Such was the faith of these two women, and their courage few men have approached. It is a practical matter, and after comparing it with the skeptic's theory of accident and coincidence and remembering his probable haste in seeking a place not so liable to untoward accidents, I accept the explanation of the women. Their house was spared and not a hair of their heads injured because "it was God's will." If it is not the correct theory, it ought to be. Otherwise falsehood is more sustaining than truth, and inspires nobler conduct.

The day was now over. A new chapter of life had been written, and in the morning we left behind us this village of precious memories, and marched out again into the unknown."

There is a house shown the visitor in Old Chester, England, called God's Providence House, because during an awful scourge of the plague at one time, the inmates of this house were the only ones in Chester spared from that dread disease and they attributed their escape entirely to prayer. God does put a difference between His people and Satan's

And it is this plague of the beetles which only Egypt suffered that leads Pharaoh to tempt Israel with a compromise. Go—he says, but sacrifice "in the land." How constantly Satan is repeating this temptation. Be a Christian, the world says, but don't be "narrow." Stay with us in Egypt, but don't be so queer. Worship all you please, but don't be so peculiar and different; and the Church unfortunately has listened to this voice of

compromise until it is almost impossible sometimes to tell which is Egypt and which is Christian: Worldly conformity, worldly pleasing, and seeking the world's money for God have not changed the world, but have weakened the Church.

THE CHURCH AND THE WORLD

The Church and the World walked far apart
  On the changing shore of time;
The World was singing a giddy song,
  And the Church a hymn sublime.

"Come give me your hand," cried the merry World,
  "And walk with me this way; "
But the good Church hid her snowy hand,
  And solemnly answered, "Nay,
I will not give you my hand at all,
  And I will not walk with you;
Your way is the way of eternal death,
  And your words are all untrue."

"Nay, walk with me but a little space,"
  Said the World with a kindly air;
"The road I walk is a pleasant road,
  And the sun shines always there;
Your way is narrow and thorny and rough,
  While mine is flowery and smooth;
Your lot is sad with reproach and toil,
  But in circles of joy I move."

"My way, you can see, is a broad, fair one,
  And my gate is high and wide;
There is room enough for you and for me,
  To travel side by side."

Half shyly the Church approached the World,
  And gave him her hand of snow;
And the false World grasped it and walked along,
  Saying in accents low:

"Your dress is too simple to please my taste,
  I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
  And diamonds to deck your hair."

The Church looked down at her plain white robes,
  And then at the dazzling World,
And blushed as she saw his handsome lip,
  With a smile contemptuous curled.

"I will change my dress for a costlier one,"
  Said the Church with a smile of grace;
Then her pure white garments drifted away
  And the World gave in their place

Satins and silks and sealskins rare
And roses and gems and pearls;
And over her forehead fell her bright hair,
Crisped in a thousand curls.

"Your House is too plain," said the proud old World,
"I'll build you one like mine,
With Kitchen for feasting and Parlor for play,
And furniture never so fine."

So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.

And Fair and Festival—frolics untold,
Were held in the place of prayer,
And maidens bewitching as sirens of old,
With worldly graces rare,
Invented the very cunningest tricks,
Untrammeled by Gospel or Laws,
To beguile and amuse and win from the World,
Some help for the righteous cause.

The Angel of Mercy flew over the Church,
And whispered, "I know thy sin;"
Then the Church looked sad and anxiously longed
To gather the children in;
But some were off at the midnight Ball,
And some at the Euchre or Play
And some were drinking in gay saloons,
As she quietly went her way.

Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports;"
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As she walked along with the World;
While millions and millions of precious souls
To the horrible pit were hurled!

"Your preachers are all too old and plain
Said the gay world, with a sneer;
"They frighten my children with dreadful tales,
Which I do not like them to hear.

They talk of Judgment, a Coming Lord,
And the horrors of endless night;
They warn of a place that should not be
Mentioned to ears polite!
I will send you some of a better stamp,
Modern and brilliant and fast;
Who will show how men may live as they list,
And go to Heaven at last.

The Father is merciful, great and good,
Loving and tender and kind;
Do you think He would take one child to Heaven
And leave another behind?

Go train your teachers up to the times,
Adopt the stylish way;
We all want Entertainment fine,
And only that will pay."

So she called for pleasing and gay divines,
Gifted, and great and learned,
And the plain old men that preached the Cross
Were out of her pulpits turned.

Then Mammon came in and supported the Church
Renting a prominent pew;
And preaching and singing and floral display,
Proclaimed a period new.

"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter, food and clothes,
Why need it trouble you?

And afar to the heathen in foreign lands,
Your thoughts need never roam;
The Father of Mercies will care for them
Let Charity begin at home.

So take your money and buy rich robes,
And horses and carriages fine;
And pearls and jewels and dainty food,
And the rarest and costliest wine.

My children they dote on all such things,
And if you their love would win,
You must do as they do and walk in the ways
That they are walking in."

Then the Church her purse-strings tightly held,
And gracefully lowered her head,
And simpered, "I've given too much away,
I will do so, sir, as you have said."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by.

Her Mission treasuries beggarly pled,
And Jesus' commands were in vain;
While half of the millions for whom He died
Had never heard His name.

And they of the Church and they of the World,
Walked closely hand and heart,
And none but the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down at her ease and said,
"I am rich, in goods increased;
I have need of nothing and nought to do,
But to laugh and dance and feast."

And the sly World heard her and laughed within,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

All her witnessing power, alas! was lost
And the perilous times came in;
The times of the end, so often foretold,
Of form and pleasure and sin.

Then the Angel drew near the mercy-seat,
And whispered in sighs her name;
And the saints their anthems of rapture hushed
And covered their heads with shame.

And a voice came down from the hush of heaven
From Him that sat on the throne;
"I know thy works and what thou hast said
And how thou hast not known
That thou art poor, and naked, and blind,
With pride and ruin enthralled,
The expectant Bride of a Heavenly Groom,
Now the harlot of the world!

Thou hast ceased to watch for that Blessed Hope,
And hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."

But this union cannot be. Paul says the Cross of Christ has crucified me to the world and the world to me.

Ga. 6:14.
14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

The Cattle Cursed. On Egypt **alone.**

The Fifth Plague.—The Murrain on the Cattle.—Against the cattle-god,—Apis.

Now cattle are the ordained servants of man, the type of the service he needs and must receive from others; when this is not accepted and treated as God directs, it too becomes a curse and a foul sore. The world would be at peace if men served and were served as God intended. But look at the festering sores which break out from time to time on both those who serve and those who are served. Strikes, thefts, murders, anarchy, Bolshevism, the world is far, far from God in this, and God's judgment is bound to fall. Selfish interests, cruel oppression for both man and beast in service brings down God's just displeasure, and in time will breed their own disease.

Hosea 11:4.
4 I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them.

Deut. 25:4.
4 Thou shalt not muzzle the ox when he treadeth out the corn.

Ja. 5:3.
3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

Pro. 14:31.

31 He that oppresseth the poor reproacheth his Maker: but he that honoureth Him hath mercy on the poor.

Pro. 17.5.

5. Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not be unpunished.

Man Cursed. On Egypt **alone.**

The Sixth Plague.—Boils.—Against the goddess Neit.

These were brought about by the sprinkling of the ashes of the furnace towards heaven, and the magicians could not produce them because they were themselves victims of the plague of the boils. So Satan's head shall be crushed, he himself in time will become the victim of the judgments of Almighty God. Egypt had been a very furnace of affliction for God's people Israel, and this was merely retributive justice. Look at Russia and see in her treatment of the Jews the ashes she has been sprinkling towards heaven which shall return upon her own head in anarchy, riot and blood-shed. Especially must this plague have been to the Egyptians, (to whom cleanliness was not only next to godliness, but was with them a very part of their religion itself,) a terrible punishment, but it also signifies that moral uncleanness comes upon any people who are without the inner cleansing which can only come from God. These both were merely the surface expressions of what was corrupting the inside. It was the exposure of the inner disease and is the inside of the world in God's sight brought out for all to see. Man sees not as God sees, and God sees not as man sees. One day what is hidden in the heart and life will appear upon the surface.

Matt. 7:14-20.

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
20 Wherefore by their fruits ye shall know them.
Matt. 15:18-20.
18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.
19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:
20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

The Air Cursed. On Egypt **alone** unless Israel was disobedient.

Third cycle.

The Seventh Plague,—Hail,—Against the Air gods, Isis etc.

Hail from above. Not only will the natural things of the world apart from God bring their own punishment finally, but God will pour down from heaven His thunders and hail and fire because of the hardness of men's hearts.

Rev. 8:7.
7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

And in the 18th Psalm hailstones and coals of fire are emphasized as expressions of divine wrath. Cold is the absence of heat, as darkness is the absence of light. God is light, and heat is the glow of His presence, which towards sin is a flame of fire consuming; towards His own a cleansing, purifying furnace. When He withdraws His light and warmth, and His wrath is truly kindled His judgments will fall upon a world, rebellious, wicked, past hope. Today this judgment is suspended, and God is patiently waiting that all may escape the day of His wrath who will.

Mal. 3:2.

2 But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' sope:

Joel 2:11.

11 And the Lord shall utter His voice before His army: for His camp is very great: for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?

Jer. 10:10.

10 But the Lord is the true God, He is the living God, and an everlasting king: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation.

The Crops Cursed—Against Egypt alone.

The Eighth Plague—Locusts.—Against insect gods.

The locusts are a most peculiar insect. God's Word speaks of them as an army.

Prov. 30:27.

27 The locusts have no king, yet go they forth all of them by bands.

A woman who had lived many years in Kansas, told me she had seen an army of locusts eat their way in a wide path right across the state, not being turned to the right or the left by any obstacle they might encounter. They darkened the sun and swarmed over buildings cutting a perfectly clean line as by a knife along field and orchard as they passed.

Moved as it were by an invisible king, and the symbols of power, destruction, desolation and disaster which they are used to represent, show us conclusively whose power is described.

Joel 2:1.

1 Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand;

Rev. 9:1-12.

1 And the fifth angel sounded and I saw a star fall from heaven unto the earth: and to Him was given the key of the bottomless pit.

2 And He opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth. and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions and there were stings in their tails: and their power was to hurt men five months.

11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12 One woe is past; and, behold, there come two woes more hereafter.

It is as if the very forces of nature when let loose by man's wickedness attain to a monstrosity which turns upon and rends them. Man lets Satan have a foothold in his heart, starts the work of Satan in his soul, and is destroyed by that which he himself invited to dwell within.

As the monster Frankenstein created and brought to birth by a man, finally overpowered and destroyed him, or as Germany produced, equipped and let loose all the engines of war, which finally were turned back upon herself and brought her to her knees, so man is corrupted and finally destroyed by the very evils he

himself produces, and nature illustrates this as in the case in point.

Now again Pharaoh tries to compromise. "Go,"—he says, "but leave your little ones." Oh the subtility of Satan. He knows how easily he can hold the parent if he can lay hold upon the child. How many, many parents have gone down into Egypt (the world) because of their children, allowing many practises utterly unfitted for a Christian home in order to please or propitiate the children. Thus Satan keeps his hooks in our jaws and leads us whither he will. Thank God we are promised salvation for ourselves **and** our little ones. God would not only have our allegiance and worship, but that of our children as well; and while they must of their own accord accept and follow where He leads yet if there is faith **in** God and faithfulness **to** God in the place where God has put us, we can rely upon His bringing us out of the world and our children with us. The very fact that there are exceptions, if there are, which I am inclined to doubt, only goes to prove the rule.

Prov. 22:6.

6 Train up a child in the way he should go: and when he is old, he will not depart from it.

It is not so much what we say to our children as what we are that will lead them to Christ.

A college boy once told me that after he was in college, he never could remember very much what his father had told him about doing right but whenever he was tempted to do wrong the memory of his father's character and the uprightness and cleanness of his life made him determine that he would not be the one to lower that high standard. Not what his father said but what his father **was** saved him.

Girard in the Public Ledger says: "I have received from Rev. Clarence E. Macartney, D.D., pastor of the Arch Street Presbyterian Church, Philadelphia, a remarkable array of talent in the shape of ministers' sons.

The cold-type records prove that ministers, instead of rearing an army of shiftless scalawags, have given to the world an immense number of distinguished men. Who's Who shows that one-twelfth of all the men whose biographies appear there are sons of clergymen. England's Dictionary of Biography reveals an even greater preponderance of clerical forbears of noted men. Sons of clergymen are nearly double the number of sons of lawyers and physicians combined.

Who in American history were the sons of preachers? Of famous writers there stand Emerson, Holmes, Lowell, Bancroft, Parkman, Sloan, Golder and Henry James. In politics the answer to the roll call is equally impressive. Sons of ministers include Henry Clay, President Buchanan, President Arthur, Senator Quay, Senator Beveridge, Senator Oliver, President Wilson and Justice Hughes. Then there is the immortal Field family, embracing Cyrus W., who laid the first Atlantic cable; David Dudley, the renowned lawyer, and Stephen J., the United States Supreme Court Justice. And equally renowned is the Beecher family, which includes Henry Ward and Mrs. Stowe, author of "Uncle Tom's Cabin." The father was a preacher. Agassiz and Samuel F. Morse, inventor of the telegraph, and Mergenthaler, inventor of the linotype machine, were sons of clergymen.

The list is inexhaustible, and in its blaze such names as Oliver Goldsmith, Linnaeus, the naturalist; Jenner, the father of vaccination for smallpox; Ben Jonson, the poet Cowper, Sir Joshua Reynolds, Charles Spurgeon, Lyman Abbott, Addison and President Grover Cleveland.

Instead of being amiable vagabonds, the sons of clergymen come pretty close to the rank of top-notchers in every field of human progress."

The very fact that every notable exception is blazoned abroad proves the impression it makes, and that it is a glaring exception to the rule. I heard an

eminent man say that he had made it his business to trace back to the home training the lives of young men who had gone astray in his acquaintance and in nearly every case the home training had been at fault. Today as of old the promise holds—Train up a child in the way he should go and when he is old he will not depart from it.

The Light Cursed—Over Egypt **alone.** God's children shall not walk in darkness but have the Light of Light.

The Ninth Plague,—Darkness.—Against the sun-god.—Ra.

Darkness, gross darkness, a darkness which could be felt. It seems as if God had not withdrawn Himself and left Pharaoh and his people to themselves. Nothing more can come but death.

Is. 60:2.

2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.

God alone is light, and as yet no man has ever been without the light God. When God withdraws His presence then comes eternal night: man will then be God abandoned.—No one has suffered that upon this earth except the One upon whom the bitter punishment for our sins fell, and He felt the full force of this awful suffering when God, who cannot look upon sin, turned His face from His own Son when He hung upon the cross in the place of the sinner. Christ suffered what the sinner ought to suffer. We receive what Christ ought to receive as the sinless One. Today only those men sit in the "shadow of death," who choose to. The real darkness can only fall when a soul rejecting the Light so freely offered here, goes out into the night. Then indeed, it is as when Judas turned his back on Christ, went out determined to commit his dastardly deed, and the Holy Spirit tells us,—**"It was night."**

Remember, men bring down this curtain of blackness on themselves. Men nailed the Son of God to the cross and darkness covered the land. Men turn their backs on the cross today, trying to climb up some other way, and the darkness of doubt, superstition and disobedience falls. "The Light of the world is Jesus." There is no other light, there never will be any other light. Oh that men would come to the Light before the awful curtain of God's wrath against sin falls never to be again lifted.

The plagues in Exodus are only shadows of what is to come. When the world's cup of iniquity is, as Egypt's was, full, when the last Pharaoh, named Anti-christ, shall have reared his rebellious head against our God and His Christ, then will fall the judgments of which these are merely the shadow.

Rev. 6:17.

17 For the great day of His wrath is come; and who shall be able to stand?

May we all, leaving the Egypt wherein so long Satan has bound us his slaves to sin, pass out under the Blood, the Blood of the Lamb of God, nevermore to return thither. The choice lies in our own hearts.

QUESTIONS ON LESSON III.

THE OPPOSITION OF PHARAOH.

1. Give a proof from the judgments of God that His mercies are equally sure.
2. Give illustration.
3. Explain the hardening of Pharaoh's heart.
4. Give illustrations.
5. What five things did God demonstrate by the plagues?
6. Why do trials intensify after conversion?
7. Give illustrations.
8. Name the plagues mentioning those sustained by Egypt alone and give reason for this division.
9. Against whom were the plagues directed?
10. Explain the magicians' power of imitation.
11. Give limit of Satan's power.
12. Give spiritual meaning of each plague.
13. Cite some instances of present day differences between God's people and Satan's.
14. What compromise did Pharaoh offer?
15. What is the present day compromise of the church?
16. Are children included in God's plan for His people?
17. Cite Scripture proofs and give illustrations.
18. Of what were the Exodus plagues typical?

LESSON IV.

PART I. REDEMPTION BY BLOOD.

C. The Passover.

THE RESULT OF THE PASSOVER.

(d) The Passover Lamb.

The Commands were issued.

Ex. 12:1-28.

1 And the Lord spake unto Moses and Aaron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

4 And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye

shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

23 For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, when ye be come to the land which the Lord will give you, according as He hath promised, that ye shall keep this service.

26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28 And the children of Israel went away, and did as the Lord had commanded Moses and Aaron so did they.

The prominent feature of the Book of Exodus is the institution of the Passover and all that it signified. The people of Israel probably had no accurate knowledge of its deep significance, but they believed and obeyed, and it was counted unto them for righteousness; while to us,—Paul's inspired explanation is in

Heb. 11:28.
28 Through faith he kept the passover, and the sprinkling of blood, lest He that destroyed the firstborn should touch them.

This teaches what was the thought of God in regard to it and why all was ordered as it was.

1 Cor. 5:7.
7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

1 Pet. 1:20.
20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

Rev. 13:8.
8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

The last judgment is about to fall, numerically it is the tenth, the number of "full responsibility in testing." The cup of Egypt's iniquity is now full. Nine times she has been given her chance to repent, and nine times has she refused in the person of Pharaoh, now her chance has gone, her opportunity has been withdrawn, she must suffer the consequence of her own wickedness. Moses is driven from the face of Pharaoh in anger with the fateful words,—

Ex. 10:28, 29.
28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: for in that day thou seest my face thou shalt die.
29 And Moses said, Thou hast spoken well, I will see thy face again no more.

God had, in the person of Moses, withdrawn Himself from Egypt forever. "Thou hast spoken well (or the truth) I will see thy face again no more."

The last blow in the series of divine judgments was a death-blow at the very life of the nation! The death of the first-born son, while not the extinction of the entire race, is significant of the sentence of destruction upon the entire race, thus cut off in its hope and flower. From this judgment Pharaoh's own home is not exempted. The peculiar meaning of this judgment is found in the fact that it would have fallen upon the Hebrews, too, had they not been protected by the redeeming blood of the Paschal Lamb. It seems, therefore, to stand as the very type of God's eternal judgment on the whole fallen race represented by Egypt as the type of the world, and from which the children of faith were saved, not even by their national immunities and privileges, but **only by appropriating faith in the blood of redemption.** Falling upon Pharaoh and his people with unmitigated and irremediable severity, it tells of the wrath of God which is revealed from on high against all unrighteousness of men; and which for those outside the covenant of grace and the blood of Jesus, hangs as a dark and fiery cloud of eternal death.

The ten plagues of Egypt have been ingeniously arranged by interpreters, as old as the Jewish Rabbis, in several series; the first nine forming three clusters of three each, and the last one standing in awful isolation as the climax. At the end of the first three, the magicians of Pharaoh acknowledge the finger of God. At the end of the second three they fly in terror from His presence. And at the end of the third three, Pharaoh refuses to see the face of Moses again, and is given up with hardened heart to the inexorable judgment of God.

In the first three there is no distinction between the Hebrews and the Egyptians. In the last seven the

Egyptians only suffer, and the Hebrews are divinely exempted. These last seven are the peculiar types of the judgments which are to fall in the last day upon the godless and anti-Christ world. They point forward to the last seven plagues which the angels of judgment are to pour out upon the earth, and from which the saints of God shall be exempt. In the vision of these judgments in the Book of Revelation, the song of Moses is strangely introduced, intimating a close relation between the incidents we are now relating and the Apocalyptic vision.

The entire ten plagues suggest the judgments of God upon Satan, upon the world, and upon Antichrist in the last days; and as such present the shadow side of God's great redeeming work, which follows as truly as the shadow follows the light.

After the tenth plague notice every single thing belonging to the Hebrews went out with them, not only did God loosen them from the yoke of the oppressors, but He brought out with them their children, their flocks and their herds, not a hoof remained behind, and He caused the Egyptians to load them with wealth, the back pay which as slaves had been wilfully withheld from them. This was now wrested from the oppressor and they went out not empty handed, but with spoils. God will make even the wrath of man to praise Him.

Ps. 76:10.

10 Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain.

Col. 2:15.

15 And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it.

Prov. 11:1-3.

1 A false balance is abomination to the Lord: but a just weight is His delight.

2 When pride cometh, then cometh shame: but with the lowly is wisdom.

3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

Some carping critics, sticklers for great honesty, have complained that the Hebrews were not honest, as the record says they "borrowed" jewels from the Egyptians and never returned them. Really, if it was not so presumptuous in infinite beings to try to find fault with the Infinite, it would be ludicrous. For all such criticism turn back to the original, and show the word translated,—borrow, means literally,—ask. God told them to ask for their back pay. They did, and they got it. The Egyptians never wanted it back, they were only too glad to see the last of them.

The Institution of the Passover.

Ex. 11:4-7.

4 And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt:

5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill and all the firstborn of beasts.

6 And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel.

Ex. 12:13-23.

13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

16 And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

17 And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

18 In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

23 For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

Before the last judgment falls God forever separates His people from Satan's people, and the separating mark is made by blood. Always in the Scriptures from the animal, slain for Adam's covering, to the redeemed around the throne in heaven, the separating mark between saved and lost, between believer and unbeliever, between God's people and Satan's,—is the **blood.** And in the institution of the Passover its significance is most fully set forth.

The first thing we notice in connection with it was the fact that it made a new year for God's people.

Ex. 12:2.

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Here we are taught that in God's sight there is no real life until one is born again. A man's life is of no account until he begins to walk with God. Previous

to this he is dead in trespasses and sins, his whole history, no matter how important or successful according to man's standards, is according to God's a dead failure. Men speak of "seeing life." What a mockery. What they see is not true life at all, but sin, misery and death. Only he that hath the Son hath life.

On old man of eighty was asked how old he was and he gave as his reply "One year, praise the Lord." Seventy-nine lost years—Born again just one year ago. So Israel out of fellowship with God, never has those years counted. Hence the difference between God's arithmetic and man's.

Joel 2:25.

25 And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, My great army which I sent among you.

A Superintendent of a large Sunday School asked a young man who returned to the school after many years of absence—

"What are you going to do to make up for lost time?"

Satan fools his dupes by his pretenses and imitations. He gilds the sin and wears borrowed plumage for his actors and pulls the wool over the eyes of the lost. Satan it is who runs the puppet show of this world and men forget that he is in the box and his one object is to keep them from Christ. But when one turns his back on Egypt and all its works one must forget the time spent in slavery to the brick kilns, and the indulgences of the flesh pots, and begin a new life in Christ Jesus.

All that follows is to be carefully taught to the children that they may grow in grace and in the nurture and admonition of the Lord. It is not enough that we follow on to know the Lord, but our children are to see by our lives that we are different from the world around about us so that they will one day ask,—What mean ye by this service?

Ex. 12:26.
26 And it shall come to pass, when your children shall say unto you, What mean ye by this service?

The divine order.—

First,—Take a lamb, a selected lamb, a lamb of sufficient size, a strong lamb, male of the first year, a lamb without spot or blemish, a lamb set aside for four days to be watched, that is, a tested lamb, and then on the fourteenth day of the month, it was to become a slain lamb.

Here we see the deep typical teaching of God's lamb, our Lord Jesus Christ.

He was selected by God.

1 Pet. 2:4.
4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.

1 Pet. 1:20.
20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

He was strong enough to bear the sins of the world, and the government of the world.

Heb. 9:28.
28 So Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time, without sin, unto salvation.

Is. 53:6.
6 All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.

Is. 9:6.
6 For unto us a child is born, unto us a son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

He was without spot or blemish.

Jno. 8:46.
46 Which of you convinceth Me of sin? And if I say the truth, why do ye not believe Me?

1 John 3:5.

5 And ye know that He was manifested to take away our sins; and in Him is no sin.

He was tested and tried, and found perfect.

1 Pet. 2:22-25.

22 Who did no sin, neither was guile found in His mouth:

23 Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously:

24 Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

He was slain on the fourteenth day of the month for the sins of His people.

1 Now before the feast of the passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.

John 19:14.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

1 Cor. 5:7.

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

So we see that this lamb pointed forward unquestionably to Christ. 1st Cor. 5:7 settles it and all we have to do is to see what was commanded and apply the teaching to our own souls.

But the slaying of the perfect lamb was not enough, else all the world, Egyptian as well as Hebrew, would have been saved. And here is where our Unitarian friends and Universalists and others who teach that all the world will be saved fall down. You find that teaching nowhere in Scripture. While the blood shed is **sufficient**, it does not become **efficient** until it is individually applied, never forget that.

Second,—Sprinkle the blood.

The blood of the slain lamb was caught in a bason, but, and mark this well, every Israelite in order to be saved had to individually apply it to his own household. Ye shall sprinkle it, strike it, on the two side posts and on the lintel. Please notice, the blood was never placed under foot. There is a curse attached to all who trample under foot (despise, make light of, count of no effect) this precious blood.

Ro. 2:4-6.

4 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

5 But, after thy hardness and impenitent heart, treasurest up unto thyself wrath, against the day of wrath, and revelation of the righteous judgment of God:

6 Who will render to every man according to his deeds:

Matt. 7:6.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you.

The Hyssop.

The bunch of hyssop was a common herb obtainable at their very doors, a child could gather it, so it stands for faith—faith which applies the blood to our own hearts, faith that common possession obtainable by the weakest and feeblest.

So we see it was the blood on the lintel which saved, not what they thought about it, felt about it, said about it, but what they did about it. God had said,—"When I see the blood I will pass over you." They believed God, applied the blood as He commanded, and were safe.

Some one has graphically pictured a Hebrew boy the night of the Passover worried for fear the blood had not been sprinkled on the doorposts and lintel and appealing to his father to look out and see. He imagined the father assuring the boy that the lamb had been

slain, the blood caught in the basin and orders given the servant to sprinkle the door in plenty of time. But the boy is not satisfied and insists upon seeing for himself that the orders had been carried out. To satisfy him the father takes him to the door to prove that he is safe—when to their horror they find that no blood has been applied and the angel of death is fast approaching. It takes but a minute of time for that father to seize the hyssop bunch, dip it in the basin of blood, sprinkle the lintel and posts of the door and thus himself insure the safety of his first born.

The lesson is a true one, not the blood in the basin but the blood applied saves a soul. Not all the blood shed on Calvary's cross can save a soul from death until by faith (of which the hyssop bunch is a symbol) it is applied to the individual heart, then and then alone will the angel of death pass by. "And when I see the Blood I will pass over you." This one illustration alone forever refutes a bloodless religion such as Unitarianism, Universalism, Christian Science, etc.

So every believer in the shed Blood of Christ as the one and only sign of safety is saved, whether he feels it or not. These people were not partly saved or partly lost, not saved one day and lost the next. Not saved if they felt like it one day and lost if they felt gloomy and depressed the next. If they were under the blood they were saved, and all saved alike, but mark you, some rejoiced in their salvation and were stronger for the march on that account, others were worried over their salvation and were weaker for the march, on that account.

Nor was it personal worthiness, far from it, it was one thing and one thing only which saved, and that was as it ever has been and ever will be,—**The Blood.** Today as on the First Passover Day God says,—When I see the blood I will pass over you.—Do you believe it? If you do, then you are safe and can go on feasting

upon the good things God has prepared for His people and can march on to victory through floods of trial, straight into the promised land of faith, a land only reached by the saved people of God.

Just one more thought before we take up the next step in the type. It was not the spotlessness of the living lamb that saved them; for not until the lamb had been slain was there salvation for others. So we see the perfect life of Christ alone was not the means of our salvation, not until the life was laid down, not until as substitute and sacrifice He died, was safety secured for others. No more false teaching in the world today, is given than that following Jesus merely as teacher, guide, or model saves.

But the life laid down in substitution, the bowing of the head to receive sin's death-blow, the offering of that perfect life in place of the life of each sinner, this and this alone made salvation for others possible. When I see,—God says,—not the life of Christ, alone—but the shed blood of Christ, will I remember your sins no more.

Heb. 9:22.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remisssion.

Heb. 12:24.

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

1 Pet. 1:2.

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

1 John 1:7.

7 But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

Rev. 1:5.

5 And from Jesus Christ, who is the faithful witness, and the

first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood.

Rev. 7:14.

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

But we see after the blood was shed and sprinkled there was much, very much to follow, and for their feasting, for their nourishment, for their sustenance, minute directions were given, and ours is always the same divine order,—**Salvation** first, then **feeding** and **fellowship, worship, walk** and **service.**

Fourth. The Roast Lamb.

Their feeding was not what saved them, but their safety entitled and permitted them to feast. The lamb not only saved by its blood, but it became their nourishment by their feeding upon it. Very clearly we can see what is taught here. Christ not only saves, He nourishes just as far as we feed upon Him.

John 6:54-58.

54 Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day.

55 For My flesh is meat indeed, and My blood is drink indeed.

56 He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.

57 As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

John 15:4.

4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

1 Pet. 2:2.

2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby;

Fifth. The unleavened bread.

And the lamb did not become nourishing until it had passed through the fire. Here again the teaching is exceedingly plain, and refutes the thought of our ever being saved by the holy life of Christ alone. Not until He has passed through the furnace of God's affliction, not until He had been tried by fire could He become the Bread of the World. Throughout the entire Word of God without exception leaven stands as the type of sin. The saved people were to search diligently for any hidden sign of sin and put it away. Search me and see if there be any wicked way in me, says the Psalmist.

Ps. 139:24.
24 And see if there be any wicked way in me, and lead me in the way everlasting.

Cleanse thou me from secret faults.

Ps. 19:12.
12 Who can understand his errors? cleanse Thou me from secret faults.

Beware of the leaven of the Pharisees.

Matt. 16:6.
6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

Purge out therefore the old leaven.

1 Cor. 5:7, 8.
7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:
8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

These are the commands to the children of God if they will feast with Him.

Sixth. The bitter herbs.

But what are the bitter herbs? Ah, these are the

reminders of the fact that it was for our sins He hung and suffered there. Bitter indeed was the cup He had to drain in order to save us, and as we journey here below all cannot be sweet for those who follow the Lamb. Some bitterness too in small degree at least we must suffer before we reach the land of sweetness, flowing with milk and honey. But even the bitter nourishes, and the bitter will be swallowed up some day and forgotten. "No chastening for the present seemeth to be joyous, but grievous:—bitter—nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised—sweetened—thereby.

Heb. 12:11.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

God says the entrance of His Word giveth light, but it also brings bitterness.

Ps. 119:130.

103 The entrance of Thy words giveth light; it giveth understanding unto the simple.

Rev. 10:9, 10.

9 And I went unto the angel, and saith unto him, Give me the little Book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and soon as I had eaten it, my belly was bitter.

As Christ bore the bitterness of death for us, so we His redeemed must be crucified with Him to the world. We too must have some bitterness. If the world hated Him it will hate us also. But thank God the bitterness is only for a time, the sweetness endures throughout all eternity.

So we see how the lamb was to be feasted upon, not raw or sodden, unbaked or untried; but a suffering

Lamb who has passed through the fire and come out thoroughly capable of feeding His own. And all that is His is now ours, His intellect, His walk, His perfection, all is to be appropriated by faith as given for us.

Upon Christ we are to depend for our safety, upon Christ we are to feed for our strength, and to Christ we are to look for our guidance, because once we are His we become pilgrims and strangers, earth (Egypt) ceases to be our home. We follow our Leader, every day a day's march nearer home. He the Good Shepherd goes before marking out every step of the way, choosing our inheritance for us. Ours but to believe and to follow.

Nothing to be left. To be eaten in haste and nothing left. The unregenerate could not gather of the crumbs. God's mercy has a time limit to it. To-day Christ is offered both as Saviour and Strength, when the day of mercy closes all chance is at an end. No profane person may feast on what God has provided for His pilgrim people. When they went out Jehovah went with them. When the Church goes out of the world God the Holy Spirit goes with it, and woe to the world then, only death remains.

Seventh. Equipment.

So they ate it standing, lions girt, ready for the call of God, ready to leave all and follow Him,—like Rebecca, they went out not knowing whither they went, but willing to follow where He should lead. And so must we. Shoes on their feet, all provision made for the journey. In Christ we find our full equipment, nothing we need is lacking.

Phil. 4:19.

19 But my God shall supply all your need according to His riches in glory by Christ Jesus.

Eph. 6:10-17.

10 Finally, my brethren, be strong in the Lord, and in the power of His might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Phil. 4:13.

13 I can do all things through Christ which strengtheneth me.

Even the staff is provided on which to lean, symbol of their dependence upon another and not themselves. It must have been a wonderful sight in Egypt that night. The gathering storm of God's wrath outside, the avenging angel waiting overhead. All Israel safe behind the blood-marked door, feasting in peace on the roasted lamb, the unleavened bread, the bitter herbs. No fear of judgment for them. No terror of the angel of death for them. No dread of the wrath of Jehovah for them. He who had planned their deliverance was able to execute it. His sign was over them. They ate in peace. God had done it all, they had only to receive and be thankful.

The **separation** of Israel is taught by the blood. The **unity** of Israel is taught by the method of feasting. In one house, a lamb for a house and no bone to be broken. So there is in the Church to-day but one body and one Spirit. Separated by the precious blood we are in peace to feast together as one body, by the power of the Holy Spirit.

And as not a bone of Him who died for us was to be broken,—(His body was broken for us but not a bone of Him)—

Ps. 34:20.
20 He keepeth all His bones: not one of them is broken.

John 19:36.
36 For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken.

So there is to be no breaking or rending or separating of His mystical body, the Church. We are all one in Christ Jesus. "Therefore let us keep **The Feast.**"

I Cor. 5:7, 8.
7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.
8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

It is known in chemistry that scarlet and crimson colors are ineradicable. They never wear out or fade away; but, with Christ's blood, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." In science, blood is a bleacher; in medicine, blood is a revivifier, by the transfusion of blood, a dying person recovers his life, for there is life in the blood. Therefore, it is not strange that in the higher realm, the sinsick soul partakes of the divine nature through the blood of Jesus, so that he exclaims, "I live, yet not I, but Christ liveth in me."

QUESTIONS ON LESSON IV.

THE RESULT OF THE PASSOVER.

1. Name the last plague and give its numerical and spiritual significance.
2. What is the central theme of the Book of Exodus?
3. State the different commands to Israel in regard to the Passover.
4. Give the spiritual meaning of each.
5. Why was a new calendar authorized and what does it teach?
6. Compare the divine order of the Passover with our Lord's fulfillment of the type.
7. Give some Scriptural proof that the death of Christ was the only remedy for sin.
8. Give illustration.
9. State the ground of our assurance.
10. Give the Scriptural significance of the Fire, the Hyssop, the Unleavened Bread, the Bitter Herbs, the Staff, etc.
11. What Scriptural prophecy regarding Christ's body was foreshown in this ceremony?
12. Give a scientific example as illustration of the power of the blood.
13. What does God claim for the blood of His dear Son?

LESSON V.

PART I. REDEMPTION BY BLOOD.

D. The Passing Out.

THE GUIDANCE AND PROTECTION OF JEHOVAH.

RED SEA—PILLAR AND CLOUD. SONG.

Ex. 13:17-22.

17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt:

18 But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

20 And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

Ex. 14:13-31.

13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The Lord shall fight for you, and ye shall hold your peace.

15 And the Lord said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward:

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

17 And I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get Me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall know that I am the Lord, when I have gotten Me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and His servant Moses.

Ex. 15:1-3.

1 Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea.

2 The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him.

3 The Lord is a man of war: the Lord is His name.

After redemption—a new walk with God—a passing out from the old life never to return.

Israel, redeemed by the blood, started a new life entirely—old things were passed away, behold all things were become new.

II Cor. 5:17.

17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

We must never forget that the children of Israel were under the sentence of death against the first-born as well as Egypt.

All have sinned and the sentence of death is upon the race.

The first-born always means the natural man. In order to be saved one must be born again.

What then saved them? Only their substitute. The Lamb slain and applied according to God's word. The death blow fell on the lamb in place of the sinner. So every man must be redeemed by the applied blood of God's Son.

How true this is in the Christian life.

Redeemed by the precious blood of Christ, we owe a new allegiance, follow a new guide, shake the dust of the old life of bondage to sin forever off our feet, and with loins girt about with truth, and feet shod with the preparation of the gospel of peace, with the staff for service we too start out for that new country, to be henceforward always under the direct guidance, training and correction of the Lord.

Let us look for a moment at the scene. In every house in Egypt the first-born lay dead.

This is what rebellion against God brings them to. The joy of life is shattered. The best-beloved is gone forever. Oh, I tell you when the judgments of God against a rebellious world fall there will be anguish and gnashing of teeth. Very different is the wilderness experience for God's children. There is dis-

cipline there; there is suffering there; there is correction and chastisement there; but all is measured by divine love and pity; and all is to **save,** not to **destroy.** For God's redeemed child, in love and not in anger all His chastisements do come. Now let us see how it was in the case of Israel.

Ex. 13:17.

17 And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

1st. Notice the tender compassion of Jehovah. His redeemed people were a very feeble people as yet in regard to their faith. Just little new-born ones, needing careful nourishment for their strengthening. So they were spared too great a strain on their faith, and kept from war with the Philistines. Not, mark you, that God was not able, but that as ye they were not able.

Later on they became men of war and defeated great enemies, but now they were a feeble folk, and like as a father pitieth his children so the Lord pitieth them that fear Him. He remembereth that they are dust.

Oh, how often our loving father has taken us a long way round because we had not faith for the short cut. How much of suffering, discipline and temptation God has spared us by His guidance we will never know until we see Him face to face and know even as we are known.

We too are to learn from this that unless God directly brings us face to face with temptation we are by no means to run into it. The child of God is again and again told to flee from evil, for we can only conquer when God is with us.

A colored man claimed to be soundly converted. A few days after his conversion his master saw him putting his hand in a chicken coop, in a very suspicious manner. He called to him, "Sam, I thought you said

you had been converted the other night." "Yes, sah," said Sam "I was and I is just trying out the strength of my resolutions." Too many of us like Sam venture back on to Satan's ground and then, are surprised when he trips us up.

2nd. Joseph's bones went with them, proof of the fact that the redemption purchased by Christ, redeems body as well as soul.

Even our dust cannot remain in Egypt, Satan's territory. The dead in Christ shall rise first—then we which are alive and remain shall be caught up. The corruptible (dead) must put on incorruption (life), the mortal (living) must put on immortality (changed body like Christ's). Living and dead are united in resurrection power, and Joseph by faith believed it and gave orders accordingly; and his dust went up with them.

If a grain of our dust was left in the earth, Satan would still hold a portion of us. Christ redeems us body, soul and spirit.

3rd. The pillar—a cloud by day, fire by night. Not alone were they left to face the perils of the pilgrim's walk. No, indeed. The angel of the Lord went before to guide and behind to protect.

The Lord is my shepherd; He leadeth me in the paths of righteousness for His name's sake. He spreadeth a table before me in the presence of mine enemies.

Ps. 23.

1 The Lord is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: He leadeth me beside the still waters.

3 He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil: my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Divine guidance—only His **own** see the fire and the cloud.

Ps. 32:8.

8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye.

Is. 30:21.

21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

The divine presence was as a cloud by day. What mercy here. Not only did it serve as a guide but as a covert from the storm, as a protection from the fierce tropical sun, as the shadow of a great rock in a weary land.

Truly Israel was gathered under the shelter of the divine wing as Jesus later longed to gather her once more.

Matt. 23:37.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

Ps. 91:1-4.

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.

2 I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust.

3 Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler.

And then when the times altered and dangers altered the divine presence altered to meet all emergencies. The cloud shone with the Shekinah glory—a pillar of fire, again not only as guide but as a light on the pathway.

A lantern that their footsteps might not slide and an avenging fire to consume any enemy which might try to advance under cover of the darkness.

Truly of Israel's God only could it be said "Behold, He that keepeth Israel shall not slumber nor sleep.

Ps. 121:3, 4.

3 He will not suffer thy foot to be moved: He that keepeth thee will not slumber.

4 Behold, He that keepeth Israel shall neither slumber nor sleep.

Prov. 4:18.

18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.

John 8:12.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.

What need for any feeble Israelite to fear by day? He could look up to the sky and say, "He keepeth watch over His own." By night he could look up and say, "Darkness and light are both alike to Thee."

Ps. 139:12.

12 Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee.

Jehovah was his night Lamp.

Jehovah was his day shade—Covering them as a tent.

Ps. 121:6-8.

6 The sun shall not smite thee by day, nor the moon by night.

7 The Lord shall preserve thee from all evil: He shall preserve thy soul.

8 The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Ps. 127:2.

2 It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep.

Ex. 13:9.

9 And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt.

So much for Israel. Now go back to Egypt for a moment.

But God was not through with Egypt yet, because Egypt was not through with God. After 10 plagues and the death of all their hopes, their first-born—their hearts were unrepentant still. Still they hoped to conquer God and get their own way—proof that the judgments of God at the end of the world will not cause men to repent.

Rev. 16:9-11.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory.

10 And the fifth angel poured out His vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

In Rev. 16:19,

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.

We are told the wicked only blasphemed the more. The age of grace fails to reach those who harden their hearts against God and the age of judgment fails as well. Man's heart is a desperately wicked thing. No man really knows his own heart, and only the power of God can change it, and only yielding to God ever permits Him to work the change.

So Egypt pursued after Israel and brought about their own destruction.

So men today defy God and rush on to their own ruin and none can stop.

But what of Israel. They of course are marching triumphantly forward, singing songs of praise to Jehovah for His promised care of them. So we would

expect, or so we think they ought to have been doing. And so we bitterly criticize them for not doing.

For far from this, at the very first sign of danger they cower in fear, they bitterly reproach Moses for bringing them out, and this is reproaching God, for back of Moses was God. So we, when we rebel at circumstances, bitterly complain of people's treatment of us, are really complaining at God and heaping reproaches upon His head. For back of every circumstance, back of every person, back of every disappointment, stands God. A man writes: Once when I was convalescing from a long illness, it was suggested that for the benefit of the change I visit the British Provinces. The arrangements were all made when, unexpectedly, another malady threw me on my bed again. How disappointing this was? For what was I waiting longer in the sick room? I soon received a satisfactory answer. Picking up the newspaper I read that the steamer in which I would have sailed struck a reef on entering St. John harbor, and almost instantly sunk. It may be that in His mercy God is now holding back some of you from a more disastrous shipwreck. None know how often God has saved us by some disarrangement of our plans; some apparent disaster in our lives.

Someone has said "our disappointments should read His appointments, our interruptions, His opportunities."

Let us be very careful that with more light than ever Israel had with the pillar of fire, we are not as rebellious and as unworthy as they.

Suppose they had died at the shore of the Red Sea. It was better for them to die there free men with God than to have died by the cruel sting of the enemies' whip, slaves in Egypt. Far better it is to suffer affliction with the people of God than to suffer it in the tents of wickedness.

I would rather suffer any day as a Christian than as a sinner.

Would not you?

Well thank God in spite of murmurings, complainings, rebellion, God remains true. His promise holds, and holds throughout eternity. Israel lost her opportunity to testify to the keeping power of her God, but God did not fail her on that account.

In fact, Israel was out of the reckoning altogether. God was getting glory to Himself now. Israel had nothing to do but stand still and see the salvation of God.

The warfare was between Jehovah and Pharaoh. God and Satan finishing a hand to hand conflict. And so Christ, the Angel of Jehovah, utterly routs Satan's army in the end time and casts him into the lake of fire forever.

As the waves rolled over Pharaoh's host so the waves of destruction will one day close over Satan's, and he will trouble Israel, God's people, no more.

But let us see how.

Ex. 14:19-31.

19 And the angel of God, which went before the camp of Isreal, removed and went behind them: and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

22 And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.

25 And took off their chariot wheels, that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel: for the Lord fighteth for them against the Egyptians.

26 And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.

28 And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them.

29 But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

30 Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw that great work which the Lord did upon the Egyptians: and the people feared the Lord, and believed the Lord, and His servant Moses.

Here was Israel caught in a net apparently, and so Pharaoh thought, with the Red Sea a place of death before them, and Pharaoh's pursuing army, a place of death behind, and they between with no weapon and no ships. Truly Israel of herself could do nothing.

The Wind. Yes one thing; and that they did. They cried unto the Lord. To be sure, it was a pretty poor cry, and it was but the whimper of the scared child that knows not yet the love and power of the parent. But God had it all planned beforehand, what He would do. "Before they call I will answer." Before they commenced to understand their danger that vehement east wind was tearing on its errand to protect them.

A remarkable incident occurred in connection with a railway accident in northern Ohio. A car on the Lake Shore Electric railway, that should have stopped at a switch to let a car coming from the opposite direction pass, went on, and then it was foreseen that a collision would inevitably take place. Instantly word was telephoned to the superintendent, who immediately started with a wrecking crew towards the point where it was known the collision would occur, gathering up

physicians as he went. The wrecking crew and the physicians were thus on the way to the accident before it had taken place, and they arrived at the point 28 minutes after it had occurred, and ministered to the injured and dying, for 3 were killed and over 50 were injured. "The Lamb slain from the foundation of the world," is one of the pregnant passages and profound truths of Scripture. God foresaw the collision in the garden of Eden that "brought death into the world and all our woe." He did not wait for the wreck to occur and then set about devising means for relieving it, but "before the mountains were brought forth . . . . even from everlasting" He gave His Son and started Him towards the point of sin and death that He might bind up earth's wounds and give healing and life. God's remedies anticipate all our diseases, the whole plan of His world is saturated with redemptive virtue. This fact is no justification for sinning any more than the anticipatory action of the railway superintendent excused the motorman's fatal forgetfulness, but it illuminates the exceeding greatness of God's mercy and should fill us with gratitude and make us all the more obedient.

All God's forces were moving at His command for the delivery of His frightened children. The protecting covering completely shielded them from the approaching enemy; the rising wind completely marked out the safe path for them to follow.

Never back. For the child of God, forward always at God's command. Is the sea before? well step fearlessly in. Thou shalt either walk it in His strength, or it shall recede for thee.

Speaking of such faith, an old darky minister explained it thus to his audience: "Bredren, if de Lawd done tole me to jump troo dat stone wall, my business is to jump at it, it's de Lawd's business to get me troo."

The Rod. The shepherd's rod in Moses' hand was

the outward sign to that great multitude of Jehovah's shepherding care. The Good Shepherd has promised His undying and never ending care so that we may boldly say: "Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, Thy rod and Thy staff they guide me."

And so all Israel went safely where it was death for Pharaoh to follow.

I tell you, Christians can do many things when ordered of God which would be death for an unbeliever to attempt.

Truly the waters of death roll between the child of God and the sinner.

The Red Sea is always a type of death. The other side, the resurrection ground of those who have been saved from death by the Good Shepherd, who giveth His life for the sheep.

And oh that rod in our Shepherd's hand is the token of His guidance, His protecting care.

No man, no Pharaoh, no Kaiser, no devil can pluck them out of His pierced hand. The Lamb slain was the token. God had undertaken to make them His people, and what God undertakes He will also do.

II Tim. 1:12.

12 For the which cause I also suffered these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

The Song. It is after we have passed from death unto life that we are enabled to sing praises.

The Song of Moses is the Key note of all songs of redemption that fill the Bible.

No singing of the new song while in bondage to sin. Men never praise God until they have been born again, redeemed from destruction, and begin the walk with God.

Truly there must be the new heart before there is the new walk. And there must be the new heart and

the new walk before there is the new song. This very song of Moses with a glorious addition, all the redeemed of the Lord will sing some day. The Song of Moses and the Lamb.

Rev. 15:3, 4.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.

4 Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest.

They were not all trained singers either that sang that song but God hears the music of the heart.

An old legend is given that illustrates the point.

The Brothers in a monastery were beloved for their loving sympathy and kind deeds, but not one of them could sing; the music in their services was a great failure and this was a great grief for them. One day a traveling monk asked for entertainment, and to their great joy he proved to be a wonderful singer. High and sweet and clear his voice soared over all the other voices. And one by one the rest of the monks stopped singing to listen until finally the visiting Brother sang alone. That night an angel came to the abbot in a dream. "Why was there no music in your chapel tonight?" he asked. "Up in heaven we always listen for the beautiful music that rises from your services; and tonight we were sadly disappointed." "Oh, you must be mistaken," said the abbot, "we had a trained singer with a wonderful voice. For the first time in all these years our music was beautiful." "And yet up in heaven," said the angel, "we heard nothing."

God only hears the heart music. "They that worship Him must worship Him in spirit and in truth."

There is a beautiful custom among the herdsmen in the Alps. They use a horn to call their cattle; but the

horn is also used for another purpose, solemn and religious. As soon as the sun has disappeared, and its last rays are glimmering on the summits of the mountains, the herdsman who dwells farthest up the mountains takes his horn and trumpets forth: "Praise God the Lord." Instantly all the herdsmen in the neighborhood take their horns and repeat the words, "Praise God the Lord." This continues for some minutes while on all the mountains echo the praises of God. A solemn stillness follows and every one offers his silent prayer on bended knee. By this time it is dark, and then the herdsman on the loftiest height peals forth in his own musical French, "Good-night," and "Good-night" is repeated on all the mountains, from the horns of the herdsmen and the clefts of the rocks.

I think since the ending of the war we can far better appreciate the feeling of gratitude and exultation which the children of Israel felt when, delivered from the hand of the oppressor, they sang praises.

In slight measure we too have the hand of the enemy and feared his pursuit, but we also made our cry unto God and He heard us. We can say with the Psalmist:

98:1.

1 O sing unto the Lord a new song; for He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the victory.

Ex. 15:1-3.

1 Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea.

2 The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare Him an habitation; my father's God, and I will exalt Him.

3 The Lord is a man of war: the Lord is His name.

QUESTIONS ON LESSON V.

THE PASSING OUT.

1. What follows redemption but never precedes?
2. How is God's tender care shown in Israel's history?
3. Show the difference between dangers into which God leads us and those into which we ourselves run.
4. Give illustration.
5. Give a proof of the resurrection of our bodies from this chapter.
6. Explain the reason for and meaning of the Cloud and Pillar.
7. Give proof that God's children can walk where it is death for the wicked to go.
8. Explain the path through the Red Sea in relation to our obedience to God's command.
9. Give illustration.
10. Explain difference between punishment and discipline.
11. When did Israel sing praises and why?
12. When will this Song be repeated?
13. What constitutes real music to our God?
14. Give illustration.

LESSON VI.

PART II. SANCTIFICATION BY POWER.

A. The Testing.

THE TESTING—WILDERNESS EXPERIENCE.

Ex. 15:22-27.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them,

26 And said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

27 And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

Ex. 16:11-31.

11 And the Lord spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God.

13 And it came to pass, that at even the quails came up, and covered the camp: and in the morning the dew lay round about the host.

14 And when the dew that lay was gone up, behold upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground.

15 And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

16 This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

19 And Moses said, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses.

23 And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe and that which remaineth over lay up for you to be kept until the morning.

24 And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none.

27 And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws?

29 See, for that the Lord hath given you the sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey.

One would suppose, unless one had studied human nature or his own heart, that after such a signal victory, such a glorious deliverance, such a miraculous manifestation of the power of God, that the rest of the journey from Egypt to the Land of Canaan would be smooth sailing and a quick trip.

If you look on your map you will see that a direct line from the Red sea to the land is only about 150

miles, and this with easy walking for the flocks, the old people and the children could readily have been made in a few days. Yet we read that they were forty years making the trip.

What was the trouble? The answer is found in the word wandered.

Num. 14:33.

33 And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness.

Wandering is a very different thing from **walking.** Walking is going directly towards a goal with an object in view. Wandering is going round and round aimlessly. Alas! many a Christian today is apparently as aimless in his journey through life as ever the Children of Israel were.

They wandered because they murmured, because they rebelled, because they lusted after the things of the world, because they mistrusted God and refused to follow where He led. And these are exactly the things which hinder, curtail and make unfruitful the Christian life of a believer today.

You have all seen a ship standing in the harber full rigged, sails set, cargo on board, but it never moves or gets anywhere because it is anchored. So a Christian may have all the ear marks of discipleship upon him and look as if he would amount to something in the world and yet never get anywhere because he is tied to his old habits, anchored by his self will, stubbornness, or lack of faith. We must cut loose from the old life and allow God to blow us by the winds of His guidance whither He will if we are to accomplish His purpose in our lives and carry the cargo of His Gospel to the distant lands.

But God never left them, and by discipline and training He finally brought them in; but they made it hard work and lost their rest and peace and possessions through their own perverseness.

It is an awful thing to be a child of God—redeemed by the precious blood of the Lamb and then to lust after the old sins of the world and to murmur and rebel and disobey Him who redeemed us, and if we do we too will lose all our joy, all our strength, all our power in this world, and our crowns and rewards in the land to which we journey and in which we are to dwell.

Do let us take the lesson home and learn to say "yes" to God daily, hourly, as He leads, dreadfully afraid that we may grieve His Holy Spirit and thus delay our spiritual blessing.

God gave them certain tests after His great deliverance at the Red Sea to see if their hearts were right and to prove their faith and to show them how utterly incapable they were of accomplishing anything of themselves.

Every Christian is given these tests or rather some tests, for only those who can stand the test can be used of God.

We see this in human affairs. The engine must prove its capacity. The rope must prove its strength. The scholar must prove his knowledge. Satan tempts to destroy the soul. Fear him. God tests to strengthen the soul. Trust Him.

Ex. 15:22-24.

22 So Moses brought Israel from the Red sea; and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

24 And the people murmured against Moses, saying, What shall we drink?

First complaint, Water.

Marah—Israel's first test was that of thirst. A simple, natural want. Just thirst. And the only natural supply they found was bitter. It never seems to have occurred to them to turn to God, asking for guidance and help.

It never seems to have occurred to them that God might be trying to teach them to look to Him as children to a father for their daily needs. It never seemed to have occurred to them that the God who could hold a whole sea back by His power might be able to provide them with suitable drinking water during their journey.

No, they seemed to expect Almighty God to supply their wants before they ever began to want them; to hand them food and drink on a silver platter. Oh, the presumption, ingratitude, arrogance, meanness of those people, we say. And yet it is just such people as those that we are and that God in His love and pity and mercy is still testing and training and teaching, for human nature is ever and always the same.

Who amongst us is not guilty of accepting the gifts of God's power, and yet when one single thing in life is not to our liking, beginning to murmur and complain, forgetting the goodness and dwelling only on the lack.

Before we are too hard on Israel let us put ourselves into their place.

They had traveled three days without water. All were thirsty, cattle, children and people as well, when all of a sudden they come across water and rush at once to it to satisfy their terrible thirst. And lo! it is bitter and they cannot drink it. Bitter disappointment, bringing bitter denunciations of Moses, which were really backhanded denunciations of God, who seemed to mock at their sufferings.

I say seemed to mock, for God never mocks at His children's suffering, albeit He does let us suffer sometimes in order to bring out some better thing and teach us a truer, stronger faith in His own blessed self. God never takes away a blessing that a greater is not in preparation. Never disappoints that a brighter joy is not in store.

Ps. 103:13-14.

13 Like as a father pitieth his children, so the Lord pitieth them that fear Him.

14 For He knoweth our frame; He remembereth that we are dust.

Matt. 6:8.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask Him.

Job 23:10.

10 But He knoweth the way that I take: when He hath tried me, I shall come forth as gold.

Ps. 84:11.

11 For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will He withhold from them that walk uprightly.

I wonder if God did not intend here to teach Israel that the waters of earth are bitter, unsatisfying, disappointing in order that they might desire the water of Life—that water which He was just waiting to give from the riven Rock—and that water from the rock which was Christ.

1 Cor. 10:4.

4 And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

If earth's cisterns satisfied how many of us would ever cry to God for better things? Is it still not a truth that when earth's pleasures fade and turn to ashes between out teeth, then we cry unto the Lord? And praise God! He hears us and answers our cry.

Always God is merely waiting to give us something better than we could ever get of ourselves. He, and He alone, can make the bitter water sweet.

Now how was it done? Did He speak the word? No; He revealed to His servant Moses the cure. Moses had to be willing to have the waters healed or sweetened God's way or they would have remained bitter.

The cure was a tree cut down and cast into the water.

That of course can stand for but one thing symbolically, namely, the only cure for the bitterness of our daily life is God's cure. And God's cure is the Tree of Calvary. There is healing in this tree, there is that in it which taken into the daily life will cure all ills and sweeten all bitterness. And there is no other.

Second complaint, Bread.

We might naturally suppose that after this signal lesson of God's power and care all anxiety about food and drink would be at an end and we would hear no more complaining along that line, at least.

Matt. 6:25, 26, 32-34.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

32 For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

But the heart of man is deceitful and desperately wicked, and if we are not fussing because we haven't all the sugar (sweetness) we want, we are fussing because the flour (bread) is not to our liking.

We forget the years of white flour and remember only the weeks of substitutes.

So with Israel. As soon as they were supplied with water, they began to complain about the bread.

Ex. 16:2-5.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full!

for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4 Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

They even forgot about the bricks without straw and the overseer's lash, and decided it would have been better to have remained in prison with a bowl of soup each day (flesh pots) than be out in the fields, free, with God for a protector, because they could not see or smell that soup bowl being brought to them night and morning. Rowland Hill used to tell a story of a rich man and a poor man in his congregation. The rich man desired to do an act of benevolence, and so he sent a sum of money to a friend to be given to this poor man as he thought best. The friend just sent him five pounds, and said in the note: "This is thine; use it wisely: there is more to follow." After a while he sent another five pounds, and said, "More to follow." Again and again he sent the money to the poor man, always with the cheering words, "More to follow." How this illustrates the giving of our "gracious" Provider, whose gifts are always accompanied with promises that cover and guarantee the future of His children!

But oh! the love, the patience, the inexhaustible patience of God. If we get nothing else out of the lessons let us not fail to get this. God loves us. God loved those murmuring, rebellious people. God cared for them, bore with them patiently, and lovingly taught and trained them, and God did accomplish in them what He set out to do, and He will do the same with us.

Job 23:10.

10 But He knoweth the way that I take: when He hath tried me, I shall come forth as gold.

Manna.

We come now to the manna. Wonderful gift of God. Bread from heaven. Never failing for forty years. Until they were within the promised land and had a new supply of the old corn waiting for them there.

What was the manna? What did it typify? The description of it is as follows:

It was white like a coriander seed.

It was round.

It fell from heaven each morning.

It lay for a short time on the dew.

It melted when the sun was up

It became corrupt if kept over any day but the Sabbath.

A double quantity fell on the sixth day.

None fell on the seventh day.

It tasted like honey cakes.

It nourished every part of their body.

Each person had to gather for himself.

It satisfied; it was pleasant to the taste; it was God given; and it was this bread or death. Starvation.

It is very plain to see what it typified. None other than Christ, who proclaimed Himself as The Bread from heaven.

John 6:36, 49, 58.

36 But I said unto you, That ye also have seen Me, and believe not.

49 Your fathers did eat manna in the wilderness, and are dead.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

Rev. 2:17.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Just as Israel called it—Manna—What is it?
So later Israel said of Christ. Who is He?
What manner of man is this?

Matt. 8:27.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him!

The whiteness typifies the purity of Christ.

He was sent from heaven to earth.

He came silently as the dew falls—and rested here only for a little season.

Round because He is the eternal God from everlasting to everlasting the same.

Each must partake of Christ for himself as he is given opportunity, for Christ is offered now. But no man knows if he fails to gather when he can, how soon the opportunity will vanish.

Among the many niches in the Hall of Fame at West Point, one niche remains unfilled by any statue and if the visitor asks why this remains empty he is told that it was intended for Aaron Burr, but because he proved a traitor to his country the space intended for his honor has become his eternal disgrace. One often wonders whether in the building of the Eternal Temple there will not remain empty niches which might have been filled by those who lost or sold their opportunity here when it was just within their grasp.

Today Christ may be had for the asking. Tomorrow who knows what it will bring?

James 4:13-15.

13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye ought to say, If the Lord will, we shall live, and do this, or that.

Today—today if ye will hear His voice, harden not your hearts.

The manna was upon the ground, so that they must stoop to gather it,—on the face of the wilderness,—something fine, as if pounded to pieces,—fine as the hoar-frost on the ground. This is as the people see it, who have not yet tasted it, and know not what it is. It evidently does not look much,—has upon it marks as if of rough usage; it reminds us of the prophet's words, "No beauty in Him that we should desire Him." "What is it?" they say; for they wist not what it was. "The world knew Him not." Do we?

There is a natural manna which on account of its likeness to this has been used to discredit the miracle. But it is not properly a food, but a drug,—an exudation from a tree that an insect has pierced, wholly impossible to confound, one would say, with the divine gift; yet men do often confound it. And there are multitudes who confound Christ with common men; but who but Christ could say and prove it, "He that eateth Me, even he shall live by Me"?

As to the gathering of the manna, we have a striking and solemn lesson. Every man, it was found, gathered according to his eating. There was no lack for any; each got what he wanted, but not more than he wanted. Does not Christ meet the need we really have of Him? He does; but how much, then, is that need with each of us?

"In one of my early pastorates," says Dr. Torrey, "I asked one of my people how she was getting along in the Christian life. She replied, 'Very poorly. My life is a disgrace to me, to the church, and to Jesus Christ.' 'Do you study your Bible every day?' I asked. 'Oh, no; I study it occasionally when I have a little time.' A little baby was lying in the perambulator near by, and I said, 'Suppose you should feed that baby once in two hours today, and once in six hours tomorrow, then let it go without eating at all for three or four

days; do you think the child would grow?' 'No,' she said, 'I think the child would die under the treatment.' 'And yet that is just the way you are treating your soul.'" Daily feeding upon Christ—the true manna—is the only means provided for spiritual growth.

No man can store up enough spiritual life for all time. Daily Christ must be sought and hourly fed upon through the Written Word.

And in Him we find all we need—strength, health, satisfaction, life, and His Word is sweet unto our mouths.

Ps. 119:103.

103 How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!

It is one thing to know that we have life in Christ, together with full forgiveness and acceptance before God, and it is quite another to be in habitual communion with Him—feeding upon Him by faith—making Him the exclusive food of our souls. Very many profess to have found pardon and peace in Jesus, who, in reality, are feeding upon a variety of things which have no connection with Him. They feed their minds with the newspapers and the varied frivolous and vapid literature of the day, will they find Christ there?

A memorial of this miraculous gift of God to His hungering children during their pilgrimage here below, was laid up for them in a golden pot in the Ark of the Covenant.

Ex. 16:33-35.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations.

34 As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

35 And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.

So Christ when He had finished the work given Him to do on this earth for us sinners, has passed into the

Holy of Holies, and is forever before the throne in kingly splendor, as the gold signifies always divine glory, a perpetual memorial there, of His life giving work among men.

Thirst again.

The Rock. Now again we would believe that Israel, supplied by God with bread of His providing, the bitter waters sweetened by a gift of His planning, would have nothing more to do than nightly pitch their moving tents a day's march nearer home singing and making melody in their hearts to the Lord. But again such is not the case. There is another fly in the ointment.

They get thirsty again.

Ex. 17:1-7.

1 And all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim: and there was no water for the people to drink.

2 Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

4 And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.

5 And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

Well you will say all they have to do it to tell God about it and He will provide. But strangely enough, that is all **we** ever have to do about any of our difficul-

ties. And yet, do we never worry? never fret? never grow peevish or discouraged? And we know our Heavenly Father's love and power better than Israel did in the wilderness.

Once more the people blame Moses for what God permitted. And they are ready to kill Moses for what they say he is responsible for.

Moses has learned at least to turn to God in his hour of need, and we find him crying for help and asking for guidance. And the answer comes as it always will come if we are as Moses was, in the place of obedience, walking with God. And all the people are to be taught that Moses is only the servant; that God is the author of both thirst and the water to quench the thirst.

And so the rock is smitten and the water, gift of God, gushes forth—able to supply all their need.

They did not know, but we know today, that that Rock only typified the gift of the Water of Life to be so freely given for our thirsty souls.

That Christ, the Rock of Ages, had to be cleft for us, smitten by the rod of God's wrath against sin in order that the dying sinner might drink and live.

Ah there is gospel enough in Exodus and all of the Old Testament books if we only look under the surface for it.

The same Holy Spirit who filled Christ during His lifetime and teaches us of Him today, wrote these foreviews of His work, and He alone can open our eyes to see Him in every book of the Bible from cover to cover. Mercy is offered—blessings are promised, if any lack, it is because they will not take.

Christ it is whom the Spirit delights to honor.

He is—Our Lamb slain.

Our Shepherd guide.
Our Light by night.
Our Shade by day.
Our Tree cut down.

Our Bread of life.
Our Water of life.
Our True Tabernacle.
Our Sacrifice and Substitute.
Our Great High Priest.

Eph. 2:4-10.

4 But God, who is rich in mercy, for His great love wherewith He loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

7 That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

9 Not of works, lest any man should boast.

10 For we are His workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them.

A father was going home one winter's evening with his little maiden at his side, when she looked up into the sky and said: "Father, I am going to count the stars." "Very well," he said, "go ahead." And soon he heard her whispering to herself: "Two hundred and twenty-one, two hundred and twenty-two, two hundred and twenty-three;" and then she stopped and sighed: "Oh, dear! I had no idea there were so many!" Like that little maiden, I have often tried to count my mercies; but right soon have I had to say: "I had no idea they were so many!"

Phil. 4:19.

"But my God shall supply all your need according to His riches in glory by Christ Jesus."

Silently it fell,
Whence, no man might tell,
Like good dreams from heaven
Unto mortals given.
Like a snowy flock
Of strange sea-birds alighting on a shore of rock;

Silent thus and bright
Fell the manna in the night.

Silent thus and bright,
In our starless night,
God's sweet mercy comes
All about our homes;
Whence, no man can see,
In a soft shower, drifting, drifting ceaselessly,
Till the morning light
Falls the manna in the night.

Thus His mercy's crown,
Bread of Life, came down;
At our doors it fell,
Whence, no man might tell,
Silent to the ground;
Softly shining thus through the darkness all around,
Snowy, pure, and white
Fell the manna in the night.

QUESTIONS ON LESSON VI.

THE TESTING.

1. Explain difference between walking and wandering.
2. Give illustration.
3. Give geographical length of the march as it was and as it might have been and deduct lesson for us.
4. Name Israel's tests and explain God's remedies.
5. Describe the Manna.
6. Show the analogy between this bread from heaven and the True Bread from heaven giving Scriptural proof.
7. What is the Scriptural application to us?
8. Why are Christians so poorly nourished today?
9. Give illustration.
10. Explain from this chapter the meaning of "Rock of Ages, cleft for me," and give interpretation.
11. Prove from the Scriptures that "my God shall supply every need through Christ Jesus our Lord."
12. Make a list of your blessing and see what great things the Lord hath done.

LESSON VII.

PART II. SANCTIFICATION BY POWER.

B. The Tablets.

C. The Theocracy.

THE LAW GIVEN—BROKEN—RESTORED.

Exodus from nineteenth to twenty-fifth chapter.

We come now to the second division of the book. The Legal. God's law is thundered down from Mt. Sinai. Up to this time all has been grace—or mercy. God saw their distress and pitied them. God heard their cries and answered them. God selected a leader and trained them. God defeated their enemies and delivered them. God guided, fed and protected them on their march across the wilderness. And yet they murmured and rebelled and vexed His Holy Spirit.

Is. 63:9, 10.

9 In all their affliction He was afflicted, and the angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old.

10 But they rebelled, and vexed His Holy Spirit: therefore He was turned to be their enemy, and He fought against them.

A new order of things is brought about at Sinai. God gives the people a perfectly clear and concise declaration of what He demands from those who are to be accepted by Him.

Law. Nothing short of perfection. For the Law is perfect.

Ps. 19:7-11.

7 The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.

8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.

9 The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is Thy servant warned: and in keeping of them there is great reward.

The Law—perfection.

Testimony—sure.

Statutes—right.

Commandment—pure.
Fears—clean.
Judgments—true.
Better than gold.
Sweeter than honey.

Warnings and rewards are all set forth in the Law and any who can keep it perfectly have a perfect right to enter into the presence of God.

Only one man since the law was given **has** ever kept it perfectly—and He was the second man—the Lord from heaven.

In Him and in Him alone is no sin. The Lord Jesus Christ, kept the law perfectly, but it took the **added death** of the sinless one to procure the safety of a sinner.

We are saved—not by the life of Christ alone—as many would have us believe today—not because He was the great teacher or the great prophet, or the great healer, or the great exemplar—these facts about Him are all true. But we are saved because He laid that perfect, spotless character on the altar of God's wrath against sin and accepted the full penalty for the broken law and so paid the full price for every sinner as the sacrifice which perfectly satisfied divine justice.

Just as the Old Testament teaches us hundreds of times that because no mere man ever could or ever did keep this perfect law of God, he was obliged to bring a substitute in order to be accepted by God, that the fire of God's wrath against sin might fall on the innocent substitute and not directly upon the sinner, so we see the completion of the teaching in that the Lamb without spot and without blemish had to be offered on Calvary's Cross in our stead. That He might suffer the punishment for the broken law, and we who were guilty of the breaking of it might stand aside and be spared. Oh, let us never forget this.

Heb. 9:13-15.

13 For if the blood of bulls and of goats, and the ashes of an

heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Heb. 10:1-22.

1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those sacrifices there is a remembrance again made of sins every year.

4 For it is not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me:

6 In burnt offerings and sacrifices for sin Thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God.

8 Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldest not, neither hadst pleasure therein; which are offered by the law;

9 Then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second.

10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God;

13 From henceforth expecting till His enemies be made His footstool.

14 For by one offering He hath perfected for ever them that are sanctified.

15 Whereof the Holy Ghost also is a witness to us: for after that He had said before,

16 This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there no more offering for sin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.

20 By a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh;

21 And having an high priest over the house of God:

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

1 Pet. 1:18-20.

18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you.

We may then readily ask why was the law given if no man could keep it, and only those who did keep it could be saved? Why was it given? And God gives us the answer in

Gal. 3:24, 25.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

Gal. 4:4, 5.

4 But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

Rom. 8:1-4.

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesth, but after the Spirit.

This tells us why the law was given. That we might know our exceeding sinfulness. That we might see our utter weakness. That we might learn that Christ alone can save us from the penalty of the broken law.

Rom. 3:19-28.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by His grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, I say, at this time His righteousness: that He might be just, and the justifier of man which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

In other words, the Law is God's mirror to show us our exceeding sinfulness but right beside the mirror in love and in mercy He has opened His crystal fountain, drawn from Emmanuel's veins, and sinners plunged beneath that flood lose all their guilty stains.

There is an old parable of a man who once met an angel and was asked his opinion of an approaching

neighbor. The picture given was not a pleasant one (I wonder if the opportunity were given us how many of us would seize it in order to score a point in our neighbor's disfavor) the neighbor being designated as sly, deceitful, underhand, self-opinionated, etc. All the time the description was being given the man and the angel description given was a detailed photograph of the were drawing nearer the person described until the angel drew the man's attention to the fact that they had all the time been approaching a mirror and the man himself.

This is like the mirror of the Law. In it we see ourselves as we are in God's eyes. If this were all we would be in despair, but as we said before, the mirror only reveals—it can never cleanse, and God in His mercy has set up a cleansing fountain beside the mirror of the law, where if one will, he can wash and be clean.

Is. 1:16-18.

16 Wash you, make you clean; put away the evil of your doings from before Mine eyes; cease to do evil;

17 Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

Rev. 7:13-14.

13 And one of the elders answered saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Rev. 1:5, 6.

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood.

6 And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

There are two mountain peaks which stand over

against one another in God's Book. The dreadful mountain of Sinai, whence thundered the law. Read the awful account of that picture of God's wrath against sin—Ex. 19th chap.—and the majesty of the Law. But beside that mountain God places Calvary. Calvary drew all the fire, all the thunderings, all the death dealing instruments of wrath and made a new meeting place between God and the sinner. Today one only has to choose which mountain he will ascend. Will he approach God by law or by blood? There is no middle way.

Heb. 12:18-29.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

25 See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven:

26 Whose voice then shook the earth: but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven.

27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved,

let us have grace, whereby we may serve God acceptably with reverence and godly fear:
29 For our God is a consuming fire.

Sinai.

At Sinai the law was given, not to be kept there, but to reveal that the natural man could not keep it. The ceremonial offerings and sacrifices were an amplification of the Passover redemption even as it was of the sacrifices offered at Eden's gates. The animal sacrifices spelled on one side the guilt and helplessness of man, and on the other the remedy provided by God—and the remedy in one word was Substitution. The constant repetition of these sacrifices proclaimed them but as temporary expedients, holding in the necessity of their frequent use, their deeper meaning. Every day made it evident that only man could be a substitute for man; this man must be like the animal victim a firstling and spotless.

Calvary.

Our Lord Jesus Christ was a firstling in the immense sense that He was the first in a new and distinct kind of humanity. He became a substitute because the law had no claim on Him, and the law had no claim on Him because He was spotless—sinless. He came to redeem man on precisely the same ground on which man was lost—the "one for the many." One man sinned and plunged the many to death. A second man, a new and distinct head for the race, met the guilt of the first man on Calvary, bore his sin out of the realm of present judgment and brought in grace by reconciling the world to God. He is offered both as a sacrifice and life-giver; but He must be personally claimed as was the sin-offering of old.

Not only must the substitute be man, he must be very God, as only God can atone to God, only that which is equal can meet and satisfy that which is equal. The Son came into the prepared body to offer it according to the one true sacrifice of old and the sacrifice

finds its infinite value neither in the length or degree of sacrificial suffering, but in the infinite personally offered.

Now let us look at the law closely and see in what it consisted.

The Ten Commandments.

It is composed of the greater Commandments Thou shalt and Thou shalt not and has a codicil or by-laws, many of which were superadded and transmitted through Moses for the governing of the people to the minutest detail of their lives. Notice first that there is absolutely no provision for failure made. It is all or nothing. The whole law or—a broken thing.

Jas. 2:10.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

One hole in a bowl unfits it for its purpose. One crack in a pitcher lets the water out. One flaw in the character mars the perfection which God requires.

After all, there is no such thing as a big sinner and a little sinner in the sight of God. To sin at all, even in the minutest point, is to constitute oneself guilty as a sinner before God, for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (James 2:10). Even so is it with the small deeds of good that we do, the faltering word of helpfulness that we speak, the 'widow's mite' that we cast into God's treasury—these, small and insignificant though they may seem in the eyes of man, light though they may appear in the balances of earth, unworthy of notice though they may be in the esteem of man, these are of great value in the estimation of God. The spark of fire is as real fire as the flames that belch from Vesuvius. The dewdrop that trembles on the leaf is as real water as is the mighty torrents of Niagara.

MY TASK

To love some one more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought, and pray,
And smile when evening falls,
This is my task.
To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for this holy sight,
And answer when He calls,
This is my task.
Through love to light! Oh, wonderful the way,
That leads from darkness to the perfect day,
From darkness and from sorrow, from sorrow of the night,
To morning that comes singing, comes singing o'er the sea;
Through love to light, through light, O God to Thee, Who art the
Love of Love, th' eternal Light of Light.

It is true—and it is the greatest comfort that it is true—that the giving of a glass of water can please God, and the sweeping of a room can glorify Him. The man that brought his offering to the tabernacle was not compelled to bring a bullock; he could bring a turtle-dove; but it had to be 'without blemish and without spot.'"

The ten Commandments then make a perfect, complete whole law, covering all parts of a man's life in relation to God, and are divided first into laws regarding his attitude to God, and secondly into laws regarding his attitude towards his fellowmen.

Why ten? Because ten is the Scriptural number of "Responsibility in regard to Testimony." God gave the whole testimony; man assumed the whole responsibility of keeping it.

Numbers are most significant in the Scriptures, always testifying to the same truth wherever found. The whole structure of Scripture is numerical—one of the most patent proofs of its divine origin and plan.

Only one author could have watched from beginning to end that the numbers used generations apart by many men, would always stand for the same mean-

ing or truth—Let us see this is the accompanying chart.

CHART.

NUMERICAL STRUCTURE

of the

SCRIPTURES.

Number	Type.
One	**God.** The Unit Sovereignty—Will. Mark 12:32 Deut. 6:4 Zech. 14:9. Three persons in one **Godhead.** Illus. △ triangle.
Two	**Son.** Second Person. Number of witnesses. In a good sense Addition. In a bad sense Division.
Three	**Spirit.** Third Person Solidity—Trinity. Man: body, soul, spirit. Family: father, mother, child. Completeness—Resurrection.
Four	**Earth.** Cube—Weakness. Divisible. 4th Commandment and 4th petition of Lord's Prayer refer to earth. 4 elements: fire, water, air, earth. 4 points of compass. 4 cherubim. 4 seasons. 4 world powers.

Five	**Grace.** Progress but incompleteness. 5th day life in sea—none on land. 5 toes. 5 fingers. 5th seal. Martyr's waiting. Grace but not glory.
Six	**Man.** Satanic. Apostasy. Weakness. 6th hour darkest before dawn. 6th epistle tells of darkest hour in church history. 6th seal—Rev.—death. 6th vial unclean spirits. Nebuchadnezzar's image 60 ft. high, 6 ft. wide. Anti-Christ's number 666—the multiple of apostasy. Christ crucified on 6th day.
Seven	**Perfect.** Number of dispensation. Sacred fullness. 7 days in the week. 7 candlesticks—Perfect light. 7 stars—Complete Church. May be also in an evil sense—as 7 vials of wrath. 7 evil spirits. 7 heads of the beast.
Eight	**Resurrection.** A new beginning. 8th day begins a new week. 8th day circumcision for Jewish child.

	8th person Noah. 8th day Christ arose. 8th son of Jesse (David) established a new order. 8th year Jews sowed the ground for a new beginning.
Nine	**God Supreme.** At the cross there was darkness from the 6th hour (Man's number) until the 9th hour (God supreme). The hour of prayer.
Ten	**Full Responsibility.** Number of worldly completeness. 10 fingers and toes—Complete body of man. 10 horns on final evil beast. Christ showed Himself 10 times after His resurrection. 10 plagues. 10 Tribes of Israel hidden. 10 Commandments given. 10 virgins tested. 10 days tribulation for Smyrna.
Eleven	**Disorder.** Tribes divided—disorganized.
Twelve	**Governmental Perfection.** 12 months. 12 apostles. 12 tribes. 12 signs of the zodiac. 12 gates. 12 stars in crown of woman. 12 fruits on Tree of Life. 12 foundations in New Jerusalem.

Thirteen	**Rebellion.** Apostasy—Gen. 14:4. Ishmael was the rebellious child.—Gen. 17:25.
Thirty	**Divine Order.** 3 (trinity) times 10, (full responsibility). Ark 30 cubits high. Priests 30 years old when called to service. Joseph 30 years old when called by Pharaoh. Christ sold for 30 pieces of silver.
Forty	**Full Testing.** Moses 40 years in Pharaoh's Court. 40 years in desert. 40 years in wilderness. Israel 40 years wandering. Christ tempted 40 days. Christ seen 40 days after resurrection. Paul received 40 stripes.
Fifty	**Full Salvation.** Grace finished. Jubilee. Noah's Ark 50 cubits wide. Saved all in it. The number 50 is repeated again and again in Tabernacle and Temple, whose walls were Salvation. Every 50 years was a Jubilee for Israel, all property reverting to its rightful owner. The Feast of Pentecost came 50 days after Passover. The Holy Spirit descended 50 days after Christ's Ascension. The number 50 is never found before the Ark (the first clear type of

Salvation in Christ) and never after Pentecost (the last clear type of Salvation).

The Perfect Numbers are 3—7—10—12 multiplied = 2520—Chronological perfection, or 7 times 360 = 2520.

In giving the Ten Commandments we are told that "God spake all these words."

A stenographer for a business house by changing one word altered the entire meaning of his employer's letter. In place of writing as dictated "We can fill your order of the 17th"—he wrote "We cannot fill your order of the 17th."

If the altering of a word or even a letter so completely changes the meaning of a message, do you not suppose Almighty God watched that every word written was as He intended it to be? He says so—

Matt. 5:18.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Luke 16:17.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.

Verbal inspiration is taught as we read "God spake all these words."

First group—Attitude to God—in thought, word and deed.

First—Second—Third—Fourth Commandments.

Ex. 20:1-11.

1 And God spake all these words, saying,

2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt have no other gods before Me.

4 Thou shalt not make unto thee any graven image, or any

likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me;

6 And shewing mercy unto thousands of them that love Me, and keep My commandments.

7 Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

8 Remember the sabbath day, to keep it holy.

9 Six days shalt thou labour, and do all thy work;

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

Second group—Attitude toward fellowmen—in regard to parents—human life—marriage—rights of property.

Fifth—Sixth—Seventh—Eighth commandments:

Ex. 20:12-15.

12 Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

13 Thou shalt not kill.

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

Third—While the last two, the ninth and tenth,

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

deal directly with our mental attitude towards others. All the additional laws are merely amplifications, expansions and illustrations of these ten principles, and

even the New Commandment which Christ gave embraces them all.

John 13:34.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

That the mere keeping of them to the letter without subscribing to them in the heart is a virtual breaking of them Christ also explains, only emphasizing what God has everywhere in His Word revealed that it is not in the heart of man to keep them.

Matt. 5:27, 28.

27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery.

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

All have sinned and come short of the glory of God. And to come short is to miss the mark; and to miss the mark is to fail.

It is told of a man in County Cork that he was head and shoulders above any man there and when recruits were sought for the Horse Guards of London, during Queen Victoria's reign, all his friends urged him to enlist, being sure he would fill all the requirements. So when the recruiting office was opened the biggest man in County Cork marched confidently up to the table offering his services. He was told that no one could be accepted who did not come up to all the requirements, conditions, measurements, etc. and that he would have to be put through all the tests. So he was weighed, pounded, pinched, and measured, and lo and behold when his height was taken he was half an inch short of the Queen's standard. Half an inch short of perfection and the biggest man in County Cork was too little for the Queen's escort. So we may be the biggest toad in the puddle of the world but we still fall short of the requirements of a saint in heaven. Heav-

en's standards are so much greater than earth's, that mere humanity no matter how good falls short of perfection. One man and one alone came up in all points to these requirements and that was the man Christ Jesus.

We cannot too earnestly and too often emphasize the fact that when God offered this law to the children of Israel, under which they must henceforth live, that they made the bitter mistake of their lives in accepting it.

Ex. 19:8.

8 And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.

How could they do it? They had never done a thing God wanted them to do yet. How could they begin to perfectly obey Him now? Why in the world did they not cry for mercy not justice? God delighteth in mercy. He had been merciful all along. Now He tests them to see if they appreciate it and are willing to let Him continue to teach them by faith in place of by rule. But no, human pride always thinks it can please God by itself, and so we attempt again and again to keep at least some of the law. And before we ever get done reading it we are transgressing it at some point, or other.

The Broken Law.

Before Israel ever received it—or even started to keep it—they were dancing round a golden calf by which they were insulting the Law Giver whom they had solemnly promised to perfectly obey.

Ex. 32:1-10, 19.

1 And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me.

3 And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron.

4 And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods; O Israel, which brought thee up out of the land of Egypt.

5 And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To morrow is a feast to the Lord.

6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

7 And the Lord said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

8 They have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people:

10 Now therefore let Me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

19 And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

Judgment.

Sinners one and all—We as well as Israel—with Calvary's Cross above us, grow weary of waiting for the coming of our Moses, who has disappeared in the cloud, and spend our time in eating and drinking, in worshipping the golden calf (dollar) or some god who takes God's rightful place in our lives. And so all the world—Jew and Gentile—stands condemned by the Law.

We see then that the Law was broken by the people before ever it was broken by Moses' hand. He only did before their eyes what they had already done in their hearts, and judgment fell.

In an hour they were made to drink of the fruits of their sin and 3,000 perished there, an awful warning to the nation of the divine justice which will in no wise wink at sin.

Only Christ ever kept the law. Even though He as God was the author of the law, yet when He came in the likeness of sinful man and for sinners He was not exempt, but was judged by it and pronounced guiltless.

Altar.

That some other way of approach had to be found if these guilty ones were ever to draw near to God is foreshadowed in the end of the 20th chapter, where the broken law is met by a divinely appointed altar. So we see God showing mercy when the people demanded justice, and in love and pity providing the altar of sacrifice which would meet the requirements of the law when Christ would lay down His perfect life there as the substituted victim for us sinners.

Bondservant.

In the next chapter we again see His work foreshadowed in the law for the bondservant. When the bondservant willingly submitted to be scarred for life because of his love for his master and his own, his sacrifice was to be accepted and by his scars all were to be kept as one family. So Christ became our willing bondsman, accepting the scars which testified to His love for His Father and by which He redeemed us.

The verses 30-35 of chapter 32 teach us that no matter how willing one may be to make an atonement for the sin of another it is impossible. Moses was a sinner as well as Israel, and a sinner cannot save a sinner. It takes a sinless one.

The Altar—the Bondsman—the Tabernacle all taught that God would Himself provide one who could make atonement, but it could not be man's selection. The substitute could only be chosen by God.

Ps. 49:7.

7 None of them can by any means redeem his brother, nor give to God a ransom for him:

Job 9:33.

33 Neither is there any daysman betwixt us, that might lay his hand upon us both.

Ps. 89:19.

19 Then Thou spakest in vision to Thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.

Jer. 50:34.

34 Their Redeemer is strong; the Lord of hosts is His name: He shall throughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylon.

Rev. 5:8-12.

8 And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

What God has done satisfies divine justice; wherefore we have peace with God and can approach into His Presence forgiven, cleansed, justified, and will one day be made like Him who is our Head. Oh, what a wonderful Saviour!

QUESTIONS ON LESSON VII.

THE LAW GIVEN—BROKEN—RESTORED.

1. Explain the difference between Law and Grace.
2. What does the Law require?
3. Name the different parts of the Law as mentioned in the Scriptures.
4. Why was the Law given?
5. Give Scriptural proof.
6. Give illustration.
7. Has the Law ever been perfectly kept? If so by whom?
8. What provision was made for the Broken Law?
9. How was this provision foreshadowed?
10. Explain the need of both Sinai and Calvary and the difference between them.
11. Give Scriptural proof.
12. Prove that one flaw ruins the whole.
13. Give illustration.
14. Why were the Commandments given?
15. Give significance of some of the Scriptural numerals.
16. Show how this proves the inspiration of the Scriptures.
17. Give Scriptural proof of the verbal inspiration of the original Scriptures.
18. Divide the Ten Commandments into their three groups.
19. When and in what way was the Law broken?

20. What was the result?

21. What was the typical teaching of the Altar, the Bondsman, and the Tabernacle?

22. How does Calvary justify God in forgiving the sinner?

LESSON VIII.

PART II. SANCTIFICATION BY POWER.

B. The Tabernacle.

THE TABERNACLE.

Exodus 28:1-21.

1 And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

3 And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto Me in the priest's office.

4 And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto Me in the priest's office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 And they shall make the ephod of gold, of blue, and of purple, of scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder pieces thereof joined at the two edges thereof; and so it shall be joined together.

8 And the curious girdle of the ephod, which is upon it, shall be of the same, according to the work thereof; even of gold, of blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx stones, and grave on them the names of the children of Israel:

10 Six of their names on one stone, and the other six names of the rest on the other stone, according to their birth.

11 With the work of an engraver in stone, like the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial.

13 And thou shalt make ouches of gold;

14 And two chains of pure gold at the ends; of wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 And thou shalt make the breastplate of judgment with cun-

ning work; after the work of the ephod thou shalt make it; of gold, of blue, and of purple, and of scarlet, and of fine twined linen, shalt thou make it.

16 Foursquare it shall be being doubled; a span shall be the length thereof, and a span shall be the breadth thereof.

17 And thou shalt set in it settings of stones, even four rows of stones: the first row shall be a sardius, a topaz, and a carbuncle: this shall be the first row.

18 And the second row shall be an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row a beryl, and an onyx, and a jasper: they shall be set in gold in their inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes.

Ex. 29:30-43.

30 And that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy place.

31 And thou shalt take the ram of the consecration, and seethe his flesh in the holy place.

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because they are holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it is holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all things which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually.

39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even:

40 And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the Lord.

42 This shall be a continual burnt offering throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory.

When the Holy Spirit dwells at length on any one subject in the Word we may be sure it is of very special significance and in some way teaches something very important about the Lord Jesus Christ. He it is whom the Spirit delights to honor.

John 16:12-15.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that He shall speak: and He will shew you things to come.

14 He shall glorify Me: for He shall receive of Mine, and shall shew it unto you.

15 All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you.

When therefore we find 16 chapters, or one-fourth of the Book of Exodus, devoted to the details of the Tabernacle, we may know that it must set forth a very important truth regarding Christ.

And so it is. After the broken law God steps in in grace once more, and reveals to His sinning people, His plan whereby their sin may be washed away, their iniquity forgiven and intercourse with Himself again established. Hence the command for the building of the Tabernacle, or Meeting place between God and man, every detail of which was ordained of God to be followed and carried out by Moses and the people.

While we have set forth the typology of the Tabernacle in a former lesson in "How to Study the Bible," we will review it here enough merely to get the teaching securely in our minds.

We see the only meeting place between a Holy God and a lost sinner is in Jesus Christ. He is the way; hence every minutest detail of the Tabernacle must in some way refer to Him.

And so we see in the materials used, in the colors selected, in the vessels chosen, in the garments of the priests, in the arrangement of the furniture, in the proportions of the structure, in the designs upon the curtains, and the kind and order of the sacrifices, and the memorials to be kept in the holy place, up to the very Ark and Mercy Seat for which all was built, some part of Christ's character, service and sacrifice, divinely portrayed.

The Tabernacle, like Christ, was God's gift to man. Man had nothing to do with it but accept it. The metals used stood the test of fire. So Christ's character stood the test of the fire of God's wrath.

We see in the very arrangement of the seven articles of furniture the figure of the Cross. Do you think this an accident? It could not be. The Holy Spirit depicts the work of Christ in even such minute details. He delights to hide some message of Christ, for the earnest seeker after truth, to discover as a happy surprise.

Furniture.

In the Tabernacle, we have in this order, seven articles of furniture, and seven we have seen to be the number of completeness.

1. The Altar of Burnt Offering.
2. The Laver
3. The Table of Shew Bread
4. The Candlestick
5. The Altar of Incense

6. The Ark of the Covenant
7. The Mercy Seat above the Ark.

And in their relative positions, if you draw a line from the Altar of Burnt Offering to the Ark of the Covenant, and across from the Table of Shew Bread to the Candlestick, you have the form of the Cross. The Lamb of God slain before the foundation of the world.

Colors.

The colors used are also significant as we have already seen. White for purity; Blue for heaven; Scarlet for blood; Purple for royalty; Silver for redemption; Gold for divine glory. All point to the coat of many colors worn by our Joseph, Jesus, God's Best Beloved Son.

Materials.

Copper was used for the sacrificial part of the building; gold for the worshipful.

So we see Christ's body bore our sins on the Cross and by suffering and sacrifice He Himself became the victim which died in place of the sinner. And He in His life, death and resurrection receives the worship of men.

The Bread and the Light and the Incense in the Holy Place portray Him as the Bread of Life—the Light of the World—and the High Priest making constant intercession for us. Incense always represents prayer before God which ascends to His throne as a sweet savour.

In the Holy of Holies we see the Ark, containing the unbroken table of the Law, Aaron's rod which budded, and the golden pot of manna. So Christ alone kept the Law of God perfectly.

In the rod we see the divinely appointed High Priest, having life in Himself, and in the manna we see the Bread of Heaven, laid up through all eternity for those who come unto God by Him.

Over all was the Mercy Seat, blood sprinkled, guarded by the cherubim, and covered by the Shekinah glory, glory of an ever-present and perfectly satisfied God.

Here we see Christ as Our High Priest, who has passed into the heavens, bearing His own blood on His own hands, to make reconciliation for the sins of the people, thereby becoming the Mercy Seat for us.

This is a thing the angels desire to look into, and cherubim are always represented as guarding the divine symbols of God in government.

While the Shekinah glory teaches God's approval and satisfaction in the work of His own Son.

1 Pet. 1:8-13.

8 Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, even the salvation of your souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

Heb. 2:16, 17.

16 For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

17 Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Heb. 9:11, 12.

11 But Christ being come an high priest of good things to

come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.

Rev. 1:4-7.

4 John to the seven churches which are in Asia: Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne;

5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood.

6 And hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

7 Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him.. Even so, Amen.

Olivet.

The same cloud, or Shekinah glory which received Him out of the disciples' sight on Olivet, will be seen again when He cometh in His glory with all the holy angels to judge the earth in righteousness, and restore the kingdom to His Father, who gave Him. Then the Blessing of God will rest on the earth forever. The visible presence of Jehovah's approval and satisfaction in the accomplished work of His dear Son.

In type we are today at the place in the Tabernacle worship where the High Priest, having made atonement for the sins of the people, passed into the Holy of Holies bearing the blood; and there before God made intercession for the sins of the people.

So Christ has been sacrificed for us and has rent the veil (type of His flesh), has entered into the presence of God, where He ever liveth, to make intercession for the people.

Heb. 7:24-26.

24 But this man, because He continueth ever, hath an unchangeable priesthood.

25 Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens:

Heb. 1:3.

3 Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;

Heb. 10:12, 13.

12 But this Man, after He had offered one sacrifice for sins for ever sat down on the right hand of God;

13 From henceforth expecting till His enemies be made His footstool.

The next act of the High Priest was to return after the fire of God had fallen upon the sacrifice proving its acceptance with God, and when the High Priest reappeared the waiting people rent the air with a mighty shout of joy, because all for which the Tabernacle stood had been accepted by God and they were free from sin and a new year lay before them.

So we wait in prayer and hope until the moment when our High Priest will re-appear, and then—the earth will be rent with a mighty shout of joy, such as has never been heard on earth or in heaven, and then will be accomplished all for which Christ died—a new heaven and a new earth established by His power, wherein dwelleth righteousness.

2 Pet. 3:12-14.

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

I Thess. 1:10.

10 And to wait for His Son from heaven, whom He raised from

the dead, even Jesus, which delivered us from the wrath to come.

Phil. 3:20.

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

Heb. 9:28.

28 So Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin unto salvation.

The Day of the Lord.

We have become familiar during the war with the expression of Der Tag or **The** Day. The day Germany meant to celebrate as conqueror of the world. The day towards which she moved earth and hell. The day of the fulfillment of her covetous desires. It sounds as if made in Germany or hell. The day of Satan's triumph. Well, it failed. But God has a Day—a Day towards which all creation moves.

A Day in which His Son will be revealed from heaven in clouds of glory with attendant armies of angels. A Day in which Satan shall be forever defeated and cast out and Jesus shall be crowned King of Kings and Lord of Lords and it is called The Day of The Lord. Study for yourselves all that God has to say about it.

Col. 3:4.

4 When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.

This is The Day for which all Creation waits. The Day of Christ's Second Coming. For not until then will the work which God has given Him to do be accomplished and the whole Creation redeemed from the curse of sin.

The High Priest.

But in this lesson let us look more closely at the High Priest's office—his robes and his work—for all again was minutely patterned by God and for a purpose.

First, the priests were separated from the people—

set aside for this work by God. So all His people today become priests unto God—a separate holy people set aside to do a particular work in the world for Him. The priest's work was ordained of God and was for worship and service. So ours—cleansing, worship, then service.

The articles of dress were divinely appointed for glory and beauty. So the church today, the only true body of priests—are to be clothed in the garments of beauty and praise—all ordained of God and gifts from Him.

Is. 61:3.

3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.

Ps. 45:13.

13 The king's daughter is all glorious within: her clothing is of wrought gold.

If God was so particular about the clothing of His priests, then, do you not suppose He is just as interested in our apparel today, and that we can please or grieve Him according to our actual clothing? Surely it is so. Christ Himself tells us so, and also tells us not to be unduly anxious about it.

Matt. 6:25-33.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

To worry as we pray is to insult God. It is like going to a wealthy friend who has told us to come to him for financial help in any amount at any time we need; and, asking him for a check for a certain amount, and being freely given that check, saying to him as we accept it, "I don't know whether this check is good or not, but I'll try it and see." Such an asking and receiving would not indicate much confidence in our friend, and that is just the attitude we show toward God when we pray to Him with worry or anxiety in our hearts. He has promised to supply every need of ours (Phil. 4:19). Are God's promises to be taken "with a grain of salt?" Is God treacherous? Or, while God means well, is He sometimes unable to do what He means to do? Have we realized that we are asking these strange questions about God, in our hearts, every time we worry?—if indeed we are children of God through having believed on Jesus Christ as Saviour. If God keeps His word, and is always able to keep His word, and we really believe this, that is the death-knell of worry. And what a glorious, radiant life it is when, as little children taking our Father's word, we find that we need in nothing be anxious, but in everything by prayer and supplication with thanksgiving let our requests be made known unto God, while the peace of God, which passeth all understanding, guards our hearts and our thoughts in Christ Jesus.

And it is very significant to notice that modesty was one of the first things God required in His presence and that He put the ban forever on nakedness on the

part of His people when He ordered linen breeches, under garments for decency's sake.

Ex. 28:42.

42 And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach.

Even the altar was not to be elevated or approached by steps lest immodesty result from the attitude.

Ex. 20:25, 26.

25 And if thou wilt make Me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not discovered thereon.

The higher a man tries to climb of himself in order to reach God the greater the exposure of his real nakedness.

Satan it was, in the garden, who stripped man of his covering when sin entered in, and God it was who placed His ban on the exposure of the human body when He slew an animal to provide a covering, and hid the shame Satan had brought upon us.

The art which applauds the nude, and the fashion which diminishes clothing have their origin and source from the pit.

God clothes the naked, and it took the blood of Christ to procure a covering sufficient in the eyes of God. Do let us learn God's mind on these matters and ask His will in our dressing and our furnishing. All are signs of our union with Him.

Next we see that the articles of dress were enumerated, designed and placed in order. They were

1. The Linen Breeches
2. The Breastplate
3. The Ephod
4. The Robe
5. The Embroidered Coat
6. The Mitre, or Crown.
7. The Girdle

The colors and materials you will see were the same used in the hangings throughout the Tabernacle, and of course typify the same things.

The High Priest's garments represented the Lord Jesus in His High Priestly Office.

1. **The Ephod** was a woven piece of cloth hanging front and back from the shoulders by two onyx stones, and was to support the Breastplate.

The names of the 12 Tribes were engraved on these shoulder stones, and from them hung golden chains which held the Breastplate in place.

2. **The Breastplate** was composed of 4 rows of 3 precious stones each, making a stone for each of the 12 Tribes, the name of each tribe being engraved upon a single stone.

3. **The Robe** was all of blue, denoting its heavenly character and hung to the ankles, where it was edged with embroidered pomegranates and golden bells. Symbol of fruitfulness and harmony. Thus the High Priest could be heard as He ministered in and out amongst the people.

4. **The Embroidered Coats** went under the robe and were all gloriously wrought as well as the Girdle.

5. **The Mitre, or Crown** was of pure gold and engraved with the sacred legend of his high office, Holiness to the Lord.

Our High Priest wears His Crown by right of His own holiness, and we who minister in His name receive His name in our foreheads, and are to be vessels cleansed and meet for the Master's use.

We too must have the legend on all we do—even to the pots and pans, as will be done in reality some day. "Holiness to the Lord."

Zech. 14:20, 21.

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD, and the pots in the Lord's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts.

We can well see the teaching here when the High Priest was arrayed for the performance of his holy office.

He carried the people on his shoulder—place of strength—and over his heart—place of love and sympathy.

In position God arranged them. Each was given his special precious stone, (choice color), each his place amongst the others. So God chooses for us. How we should shine and glorify Him and where we shall stand in relationship to others.

Those of our immediate family and friends are chosen to bring out more beauty for Him.

Each one had his name and his place engraved there forever.

Is. 9:6, 7.

6 For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Israel stood doubly represented by the high priest in the presence of God. On the brilliant stones that rested on his shoulders, their names were engraved according to their birth.

On the onyx on the left shoulder	On the onyx on the right shoulder
Gad	Reuben
Asher	Simeon
Issachar	Levi

Zebulun	Judah
Joseph	Dan
Benjamin	Napthali

The stones on the breastplate however, were arranged in four rows of three; and the names were engraven on them, according to the tribes.

The first row.

Carbuncle,	Topaz,	Sardius,
Zebulun.	Issachar.	Judah.

The second row.

Diamond,	Sapphire,	Emerald,
Gad.	Simeon.	Reuben.

The third row.

Amethyst,	Agate,	Ligure,
Benjamin.	Manasseh.	Ephraim.

The fourth row.

Jasper,	Onyx,	Beryl,
Napthali.	Asher.	Dan.

As the Hebrew language is written from right to left, the stones, with their inscribed names, would probably be arranged as here set forth. This is the order of the tribes, as they were arranged in their camp, and in the march.

Does not this twofold arrangement of Israel, according to birth, and according to tribes, point out to us the two aspects in which we stand as believers before God, presented in our great High Priest, the Lord Jesus? If looked at in the onyx-stones, there was no difference between one of the children of Israel and another. They were alike children of the same father, and each was presented in the same glory and beauty. No order of precedence was adopted: no wrong conduct evinced by any, altered the arrangement. Reuben

might prove unstable as water; and yet he was first in one of the stones. Benjamin and Joseph might be especial favourites; yet they were last. In point of fact, each of the two stones gave forth its glowing brilliancy equally to each of the six names inscribed thereon.

Thus it is with all the Israel of God. If viewed with reference to their birth of God, there can be no difference. One saved soul is as precious and glorious as another. The infinite cost of the blood of Christ has been paid alike for each and all. Each has indissoluble union with the risen Lord, in life and glory. Each has been loved with an everlasting love, and chosen from everlasting in Him. And the Lord, as the great High Priest, bears up each alike in the perfection of His own glory before God. The shepherd, when he had found the lost sheep, laid it on his shoulders, rejoicing, and bore it thus in safety to his home. The Great Shepherd of the sheep will not cease to bear on His shoulders the weakest of the flock, until He at last places it in the mansion of rest and joy, which He is gone to prepare. When the resurrection-morning comes every one of the redeemed will be like Christ, and will be manifested then in the same beauty and glory, in which now he is representatively upheld, on the shoulder of the great High Priest before God.

God has predestinated those whom He foreknew to be conformed to the image of His Son: and as seen in Christ—the First-born among many brethren—they are even now, not only justified, but glorified. A whole family, whether in heaven or on earth, yet named of the Father of our Lord Jesus Christ, children, and therefore heirs of God, and joint-heirs with Christ.

But the children of Israel were represented in an entirely different order, and after a different manner, on the breastplate of the high priest. Each there had his own peculiar precious stone, and his own peculiar place. Judah was the head of the first row; and Dan

took the lead in the last. The gorgeous colour of the ruby shone out from one; the soft refreshing green of the emerald was visible in another; the brilliant light of the diamond flashed out from a third; and the heavenly azure of the sapphire was displayed in a fourth. Thus, each had his own peculiar glory and beauty; each differed from, without rivalling the other; and each filled his appointed place in the order of God. There was unity, combined with diversity. God is able to create variety, without that variety involving inferiority. And so it is with the individuals that compose the Church of God. Each reflects Christ: and yet Christ is seen in each, with a peculiar beauty and glory, into which another does not intrude. Each has his place also in the body; a responsibility to exhibit Christ in that very place, which belongs to himself and not to another.

His seamless robe He gives to the vilest sinner who comes unto God by Him, and by it all his sins are forever covered and hid from view.

The pomegranates teach us the exceeding fruitfulness of His life and the need of it in ours.

John 15:1-5.

1 I am the true vine, and My Father is the husbandman.

2 Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.

5 I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing.

The pomegranate is the most fruitful of all the Oriental fruits and so eminently typical of service. And the golden bells. Oh, they tell of the sweet music made by our King! Wherever He goes the music follows. No sweeter melody will ever be heard on earth or in

heaven than that made by this holy walk and costly service of our Redeemer, Priest and King. And we, chosen to be kings and priests unto Him are to be like Him.

Not only fruitful in service, but bringing joy and gladness into the world as we minister.

Do we? Do we bring music with us, the music of His love? We must if we are truly ministering in His name.

Ironing the wash is a pretty important part of good laundry work. But is it not true that a good many Christians made the impression upon God at least, if not upon our fellows, of having come home from the laundry "rough dried?" A striking little leaflet published by the Chicago Hebrew Mission calls attention to the fact that there are many good people who have been washed, but who need to be ironed. The spots and stains have all been taken out, but the wrinkles remain. God wants a people "without spot or wrinkle." Christ gave Himself for the Church "that He might sanctify it, having cleansed it by the washing of water with the word, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing" (Eph. 5:25-27). The leaflet goes on to say: "We often meet with worldly people who are more considerate of others' feelings than many are who profess religion. It is a mistaken idea for you to feel that because you have been 'sanctified wholly' you are justified in being rude. If you enjoy the experience of holiness, it is all the more reason why you should be polite. Every holy person should study to be a perfect lady or gentleman. We read in the Word of God something about the beauty of holiness; we should exhibit it. Let us make our goods marketable. Let us get rid of the wrinkles. Job said his wrinkles were a witness against him." The Holy Spirit will show us just what our unattractive, Christ-dishonoring wrinkles are, if in humility and confession we

ask Him; and the sufficiency of our Lord Jesus Christ is more than equal to doing away with even the wrinkles."

Alas, many seem to ring a dirge in place of bringing in a song. How much oftener we hear the complaints, repinings, fears and growls of God's people than their thanksgiving and praise.

Ps. 71:22-24.

22 I will also praise Thee with psaltery, even Thy truth, O my God: unto Thee will I sing with the harp, O Thou Holy One of Israel.

23 My lips shall greatly rejoice when I sing unto thee; and my soul, which Thou hast redeemed.

24 My tongue also shall talk of Thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

Ps. 92:1-3.

1 It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O most High:

2 To shew forth Thy lovingkindness in the morning, and Thy faithfulness every night.

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

Eph. 5:19.

19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

Rev. 14:2.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

Music we see is a delight to God and only to be accepted by Him from His redeemed.

6. **The Girdle** held all together; was the finishing touch or last part of the robing. Without it the long flowing robe of the Oriental hung loosely to the feet and impeded his progress. His toilet was not complete until the girdle had been fastened in place and it occupied always one of two positions. If fastened about the loins it indicated Service. Shortening the robe that the progress of the worker might not be in-

terfered with. Here we see it occupying the central place. The High Priest was engaged in active service for God and the loin girdle made this possible.

But sometimes the girdle was placed around the breasts, above the waist line, allowing the garment a longer, fuller sweep, and indicated when thus arranged the binding up of the heart, and always indicated the wearer as coming not for service but for Judgment—the affections bound up—that Justice might rule.

Hence the vision of our Lord on Patmos, recorded by John, shows Him with a golden girdle, sign of His divine glory, but girt about the paps—coming the second time not as Priest to serve, but as King to Judge.

The girdle is often used as typical of truth, and both for service and judgment, our Redeemer is the Truth whether serving or judging.

We are girded only for service. We minister—but are not to judge—and our girdles are many colored, not yet gold; for only as Christ has given to us of Himself can we serve.

Eph. 6:14.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.

When Christ stooped in lowest humility to cleanse the sin stained race He typified it by girding Himself with a towel, sign of His rough, hard life, with no beauty, that we might desire Him, and thus girded He washed the disciples' feet.

The King of the golden girdle, laid it all aside, to minister to a sin sick world. And then God gave Him back again the golden girdle which He had won for eternity.

Have you noticed the absence of shoes in the Tabernacle? As far as we know, the priests must have ministered barefooted, as no directions for sandals are anywhere given. And how significant this is, for the

command for the reverent approach to God has always been "Take off thy shoes from off thy feet, the place whereon thou standest is holy ground."

How much this teaches us today of the need of a humble, reverent approach to our God. No rushing in carelessly, with profane thoughts, desires or interests, but reverently, and in the fear of the Lord making our requests known unto Him.

The work of the High Priest in the sacrifices and services we must leave for a further study of the Gospel in Leviticus, where all is clearly taught; but in the building of the Tabernacle itself and in the adornment of the High Priest we see foreshadowed that Tabernacle of God not made with hands, eternal in the heavens, and the work of our High Priest, who though equal with God stooped to our humanity, that He might redeem us and make us kings and priests with God forever.

Heb. 8:2.

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Heb. 9:7-9, 11, 12.

7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having obtained eternal redemption for us.

Heb. 2:17.

17 Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful

high priest in things pertaining to God, to make reconciliation for the sins of the people:

Heb. 3:1, 2.

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

2 Who was faithful to Him that appointed Him, as also Moses was faithful in all his house.

Heb. 4:14-16.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

What a Wonderful Saviour!

QUESTIONS ON LESSON VIII.

THE TABERNACLE.

1. How can we be certain of the typical teaching of the Old Testament?
2. Give Scriptural proof.
3. Why does the Holy Spirit devote so much space to the minute details regarding the Tabernacle?
4. How much of the Book of Exodus and how many chapters describe the Tabernacle?
5. Name the Seven articles of furniture and state significance of the number.
6. Give colors used and their meaning.
7. Give materials used.
8. Give contents of Holy Place and their significance.
9. Explain the significance of the Mercy Seat.
10. Who alone entered the Holy of Holies? When and why?
11. What was the result?
12. Where in regard to the present position of our High Priest do we stand?
13. What will His next act be?
14. What name is given to His return in the Scriptures?
15. Name a few events chronicled in the Scriptures to transpire at the return of our High Priest.
16. Mention the Seven garments prescribed for the High Priest and their significance.

17. Why were the names of the twelve tribes inscribed upon both shoulders and breast of the High Priest's garments?

18. Lesson for us.

19. Give meaning of the color and adornments.

20. Give reason for alteration in arrangement of tribes on shoulder plate and on breast plate.

21. Teaching for us.

22. What do the pomegranates and golden bells signify to us?

23. Give illustration.

24. Distinguish between the positions of the girdles and where worn.

25. What is ours to be and for what purpose?

26. Why are no shoes mentioned?

27. Whom can we confidently affirm the whole structure and all that appertained thereto foreshadowed?

28. Give Scriptural proof.

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